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For the Herald and Journal.

DEATH OF MISS LUCY A. BROWN.

I saw, unfolded to the dawn,
A sweet wild flower within the vale,
And bright-winged tribes were flitting round—
Sweet songsters of the vernal gale.
Each vied with each in love-toned lays,
To give the sweet wild flow'ret praise!

I looked again: the sun arose
Upon that gentle opening flower,
And ere its half of bloom was come,
'Twas marked to grace a bridal bower.
And sweet, fond thoughts did round it cling,
It seemed so like a living thing!

A moment fled; I looked again—
The rose had vanished from the sight;
Untimed had rushed the tempest-blast,
And changed its blooming into blight.
Befitting well so drear a doom,
The rose lay withered on a tomb;
But still its leaf, in sweetness riven,
Breathed forth its fragrance unto heaven!

A maiden fair, in life's sweet spring,
Was joying in the bloom of youth;
Hope's fairest flowers were in her heart—
Her soul was gentleness and truth.
Around her path, on every side,
Were friends—the trusting, loved and tried.

A season passed; and that young girl
Was still as loved, and still as fair;
And, gazing in her beaming eye,
Ye well might say, Hope still was there.
Beneath her hand were late culled flowers,
Hope-garnered for her bridal bower!

Again look back; the maid has fled—
The loved and loving press the earth;
The tempest storm has passed them by,
And anguish takes the place of mirth.
The bower is crushed beneath the cloud,
The bridal robes are made a shroud;
In hope's sweet hour of brightest bloom,
The maiden rests within the tomb!

Yet, as the blooming, dying rose,
Whose fragrance long out-lives its bloom,
The soul shall triumph over death,
And virtue live beyond the tomb.
O, be ye wise, whose hearts are riven,
And seek to meet the loved *in heaven!*

Saxonville, Mass., Aug. 25. Ada.

From the Methodist Quarterly Review.

READING.

BY REV. DR. PECK.

(Continued.)

We will now invite attention to several reasons which urge us—both the ministry and laity—to increased diligence in reading and study.

1. An understanding of our doctrines and ecclesiastical polity, which cannot be attained without much reading and study, is especially necessary at the present time.

Under any circumstances, and at all times, our system requires reading and thought in order to test its efficacy and feel its power to the desirable extent. Unless we understand our system, its influence upon our character and habits will be slight; and we can by no means understand it well without much reading and patient investigation. A man who cannot read at all—even a child or an unenlightened savage—may so far understand the truths of the Gospel as to form a basis for saving faith. But that our faith may be rational, comprehensive, strong and steady, a more perfect knowledge of the Gospel is necessary. This remark will apply with all its force to that form of Christianity called Methodism. Though it is as simple and as near the primitive pattern as it can well be made, still it requires analysis, comparison and judgment, in order that it may be fully appreciated, felt and applied. An unread and unreflecting man may very honestly embrace any form of religious truth, and may by the mere strength of his feelings adhere to it with great tenacity. But as he is not an enlightened, so he cannot be an influential, disciple of any religious school: nor will he be proof against the shafts of infidelity or heresy. To be able to make a firm stand against the onsets of sophistry and prejudice, he must always be able to give a reason for the hope that is in him with meekness and fear. He must have at command a reason for embracing one form of Christianity rather than another, which will be of sufficient weight to show that he is moved by convictions rather than impulses, or he will be likely to resemble a wave of the sea driven by the wind. Stable enjoyment, uniform practice and moral power are not to be attained by accident. Nor will the idle, the thoughtless, or the merely impulsive Christian ever attain to the enviable position which these qualifications secure. Would we "grow in grace and in the knowledge of our Lord Jesus Christ,"—would we "be steadfast, unmovable, always abounding in the work of the Lord,"—would we "let our light so shine that others may behold our good works and glorify our Father which is in heaven,"—and would we "put to silence the ignorance of foolish men,"—we must know "whereof we affirm; we must be enlightened Christians and enlightened Methodists.

The influence of a Christian denomination is not to be estimated by the number of heads it counts. "Knowledge is power," and will be to the world's end. We may boast of our million of members, and our enemies will smile at our impotency, unless our piety is enlightened. The world knows the difference between sense and sound—an array of masses and an array of intelligence. And our efficiency in the great work of spreading Scriptural holiness throughout the world will be found to be in exact proportion to our moral power; and that power will always be modified by our knowledge of the principles of Christianity in general, and of Methodism in particular.

But the exigences of the times especially call for an intelligent investigation of the foundations of our faith—for a wide diffusion of the elements of all useful knowledge among our people, and especially among the young, who are rapidly coming upon the stage of action. The world is in motion: many are running to and fro, and knowledge is increasing. A mighty conflict of principles is going on in the world. Error is rife, sin is bold, men are imaginative, and everything seems hastening on to some great crisis. Shall Methodism—the purest and most efficient system of spreading the Gospel—be stultified by masses of ignorance, now, just at the time when, above all others since the days of the Wesleys, her peculiar institutions in all their primitive simplicity, enlightenment and power, are called for by the most urgent necessities? When the wisdom and spirit which animated her great founder, and breathed through her institutions, are eminently necessary, shall her vital power be diminished or remain stationary, through the indifference of her disciples and supporters to her earliest lessons of instruction? Shall a division of the sacramental host who are marshalled and equipped for the van—the front of the battle—fall back and stand in the rear, among the slain and wounded? Where, where is the spirit of our fathers—the militant aggressive spirit which characterized the great Wesleyan reformation of the last century? We must come forth, and take an elevated stand. We must grasp the sources of knowledge, and direct its movements wisely. We must study the tactics of the opposing hosts, and throw up an impenetrable shield against all their fiery darts.

Some suppose that Methodism has done its work: that the design of divine Providence in its organization was, that it should arouse the world, and then leave the work of its renovation to others: or at most, if it is permitted at all to live, that its mission is wholly to the poor and the vulgar: that it needs no schools or colleges, and should have no books but the Bible. We can never be converted to this theory. We maintain, that as Methodism is more strictly primitive and apostolical, it is better adapted to carry on the apostolical commission, under all possible circumstances, than any other form of Christianity: that it is as well suited to the rich as the poor, to the philosopher as the savage; and that it can avail itself of the spirit of the age, and keep pace with the march of mind, without at all losing its primitive character, or leaving its doctrinal track. That the world has now greater need of it than ever, we have no doubt; and we are equally confident that if it fulfills its destiny it will not only continue, but be increasingly prominent and efficient in the work of the world's evangelization.

From the Repository.

Br. Rogers,—Upon my return from Turkey in 1843, I said, in my *Observations in the East*, (vol. 1, page 81,)

"While the Franks in Egypt reap great advantages from the Pasha's government, so also do the native Christians. All religions are tolerated with the utmost freedom. Under the Turkish government, Christians were weighed down with ignominy; they had no civil or social rights; they were the objects of universal contempt; the government persecuted them, and the Mohammedans, even of the lowest classes, insulted them at pleasure. All this is changed. The Christian in Egypt stands on an equal footing with the Mohammedan as a citizen, and is even freed from some of the worst evils which the Turkish population suffer. The conscription passes by the house of the Christian, while the children of his Mussulman neighbor are mercilessly hurried off. Both in Egypt and Syria, the Pasha has raised Christians to the highest dignities of the State.—While this state of things has contributed very much to civilize the Mohammedan subjects of the Pasha, it has also, perhaps, weakened their attachment to their own religion in some degree. The stronghold of that religion has heretofore been the supreme contempt in which its professors have held all Franks and infidels. But it is impossible that this contempt should continue under Mehemet Ali's policy, by which the vast superiority of the arts and civilization of the Franks has been forcibly displayed to the people of Egypt. The Pasha himself has set a bad example of disobedience to the Koran. He drinks his two bottles of Bordeaux after dinner; Ibrahim Pasha indulges himself, it is said, very freely in Champagne; while Abbas Pasha, the grandson, is a notorious drunkard."

But I did not suppose that there would be so soon, a public acknowledgment of Christianity, or such a public evidence of the destruction of Mohammedanism, as is exhibited in the account I herewith send you, which a friend forwarded to me by the last steamer from England.

J. P. Durbin.

From the Wesleyan Methodist Magazine.

FUNERAL OF THE GREEK PATRIARCH OF CAIRO.

EXTRACTED FROM THE PRIVATE MANUSCRIPT JOURNAL OF A RESIDENT IN THAT CITY.

Sunday, September 21st.—The Greek Patriarch of Cairo died this morning, and was buried with great pomp in the afternoon. All the clergy of every denomination of Christians were invited; I went with Dr. Lepsius, Dr. Bateman, and Mr. Lieder, to meet the procession, which was one of the grandest I have seen in Egypt. When I reflect on the share that the officers and soldiers of His Highness the Pasha took in this ceremonial, I must affirm it to be one of the most unheard of events in the annals of history and Mohomedanism; it is wonderful that Cairo should have been the scene of such a display.

The Patriarch died at Old Cairo, or Mesrel Atika, whither he had gone for change of air: it is full three miles distant from the modern city.—The body was brought to the Boulac gate, at the south entrance of the Pasha's old palace; and in this part of the grand square it was joined by all the Consuls, Prelates, and Priests of the city.—The fine square of the Esbequia was filled with well dressed people of almost every nation and costume under heaven. The procession—only think of it, a Christian procession in the public streets and walks of Cairo, the city of Youseph Saladeen!—the procession began with a regiment of the Pasha's Guards, walking single file on each side of the street, their left arms tied with crape, and their guns pointed downwards, all in slow march. Then were borne a great number of muffled drums, covered with black cloth. Next in order, the officers of the Pasha's chief Divan, in full dress, their swords sheathed in crape. Again, two rows of soldiers, the men marching close to each other; their office was to keep the middle of the streets free, and make room for a great number of Greek gentlemen and merchants, who bore large wax candles. Then came the band of His Highness, Ibrahim Pasha, playing most charmingly the dead march in Saul; each instrument covered with crape, by order of the Pasha. A number of European gentlemen and resident merchants followed, all bearing tapers. After them, about thirty youths of the Greek Church, robed in white surplices, carrying censers, rose water bottles, perfumes, and costly scents in vessels of silver and gold of the most magnificent description; they raised clouds of incense, and threw showers of rose water as they passed along, to the rich enjoyment of the Orientals. Immediately in succession, walked all the foreign Consuls, in the various uniforms of England, France, Russia, Austria, Sardinia, and Greece; each with the attendants of his respective consulate, and every individual furnished with a wax taper tied with crape. Then came the most remarkable part of the procession, the Patriarchs, Bishops, and dignified Ecclesiastics belonging to the numerous Orthodox and Heterodox churches in this city, with their array of Priests and Monks, each carrying a cross or some other emblem, before his sacerdotal principal, all in their clerical robes.—There was the Coptic Patriarch, with his cross and Priests; the Armenian of both kinds, Orthodox and Heterodox, with their trains of crosses and symbols; the Syrian; the Roman Catholic Greeks, &c. A number of officers connected with these various churches, all bearing candles, brought up the rear. But the Patriarchs and Bishops in their costly attire, with the magnificent insignia of their religion paraded before them, struck me the most forcibly; for I had read of the times when the cross had been pulled down from the churches, and dragged with contumely through the dirt of this same city; and my heart is lifted with hope when I see what the Lord hath done by the hands of Mehemet Ali. This was a pleasing, as well as a splendid sight; for in the harmony prevailing, it was gladdening to see that in death, at least, these various sections of the Christian Church could lay aside their several animosities, and move together in peace and silence to the abode appointed for all living. Now came the bier, with a canopy of black cloth over it, and drawn by four tall black mules, also covered with sable drapery down to their feet, the whole trimmed with white silk fringe, mingled with crape flowers of snowy hue. It was in excellent taste, and very chaste as to form and decoration. On this bier sat the dead body of the Patriarch, in his chair of state, arrayed in his pontifical garments, the mitre on his head, the crosier by his side, and his hands folded as in the act of benediction.—The Greek Archbishop of Cairo, dressed in his sacerdotal robes, stood behind, supporting the head of the corpse. There was something deeply affecting in this singular sight. It was so unnatural to see the sitting form of the departed Patriarch, attired as the poor perishing clay was, all in the pomp and grandeur of earthly rank and power. O! I thought, what a lesson is here given to human vanity, especially to those, his equals in life, preceding the bier! He was evidently very aged, and had filled the patriarchal chair of Egypt for forty years. His beard was as white as snow, and his aspect, even in death, benign, and truly handsome. I could not restrain my admiration of his features as he was borne slowly past me; for there was the noble and lofty brow of the ancient Greek. He was much respected by the Pasha: hence the reason of his troops and band protecting and adorning this extraordinary procession. A mass of soldiers and ordinary priests followed the bier; and although, I may say, some thousands of Mohammedans were looking on, yet I heard not the slightest expression of disapprobation; they seemed amazed at the grandeur displayed, and many stared in stupid astonishment. Be it remembered, too, that this procession took place on the 21st of September, in the middle of their most sacred month of Ramadan! What will the Turks say, when they hear that the Christians have performed such a scene in the midst of Egypt? But they seem spellbound by the mighty power of Egypt's ruler.—Mr. L. did not join the funeral procession, though expected; his feelings exclaimed against its observances; and I should have felt disgusted in any part of Europe; but in Egypt, it seemed to me an innovation which indicates the dearest hopes. It is, in this place, a Christian attack upon the power of the Prophet, and not a mere Romish pageant, putting Protestantism to the blush of shame. When the procession had passed our point of observation, we proceeded to the Greek Church by a near route, while it paraded through the principal streets: crowds of people lined the whole way, and even the windows of the mosques were well filled with gazers.

We entered the patriarchal church about half an hour before the corpse; it was nearly full, and beautifully adorned for the ceremony. I left the gentlemen in the men's stalls, and was myself ushered into the female's gallery, where a place was assigned me directly opposite the patriarchal throne. That throne was left in possession of its superb scarlet velvet covering, as if nothing saddening had occured; but the platform was covered with black cloth, as well as the three steps leading to it, and decorated on either side with two rows of enormous wax tapers tied with crape, and mounted on gigantic silver candlesticks. They looked like lofty silver columns, with blazing capitals, surrounding the episcopal chair. The whole area of the church, extending from the altar screen to these steps, was strewed with richly scented flowers and funeral weeds; and Greek after Greek, as he entered, cast upon the floor some emblematic plant, that added its sweetness to the rest. Besides the tapers, there were three chandeliers brilliantly lighted, as well as the silver lamps before the altar piece; so that, had it been night, the church would have presented a flood of splendor; as it was, the scent of the flowers, the heat from the lights, and the effect of the clouds of incense which were emitted, made the place almost overpowering.

This church is dedicated to Mar Nicholi (St. Nicholas.) It stands on ancient foundations; but is a new building, beautifully fitted up in accordance with the modern Greek taste and form of worship. There are three entrances; the roof is supported by eight lofty pillars; and the screen is decorated with the twelve apostles, the work of a superior artist. The women, according to the usual custom of the East, worship apart from the men; and in this stately edifice they are perched almost up to the roof, as if to keep them out of harm's way, in a gallery wired like a bird's cage. There are no regular sittings; they stand or lounge against the sides; whence I fancy they worship standing; indeed they could not see the body of the church unless they did so.

I was told by some ladies in the gallery,—and the statement has been since corroborated by one of the Greek Priests,—that all their Patriarchs are buried in this manner. None of them are enclosed in coffins; the vault in which they are inhumed, lies beneath the patriarchal throne. This vault has received them for ages; they sit side by side, in the very chairs they used while living; and there they perish together. The vault is closed at the interment of each Patriarch, and not reopened till the funeral of the next.

At four P. M., the procession entered the church; great order was preserved by the Greeks in attendance. They came in the state I have already described, save that the Mohammedan part of the ceremonial was not suffered to enter the sacred fane. The soldiers were drawn up in the court-yard; and the band played solemn airs; while the Consuls, Prelates, Priests, and gentlemen were taking their appointed seats. As the body was brought in, the Priests began to chant the funeral service; the tones were deep and heavy. I discovered the dress of the corpse was changed; he was now clothed in white satin, exquisitely embroidered with gold; and wore a most beautiful mitre of purple velvet, set with precious stones, in shape precisely like that of the Jewish High Priest; this I was informed, was his spotless bridal dress, symbolic of a pure and holy life.—The body was born into the church breast high by the priesthood, assisted by men of rank; and the chair was placed on the black platform before the vacant throne.* The Consuls and other laics were seated in stalls and chairs of distinction, behind the episcopal throne; while the Patriarchs, Bishops, and other high Ecclesiastics, were stationed before their departed brother in a similar manner. The rest of the edifice was filled to suffocation; and I was truly thankful for my bird's-eye view of the whole scene. It was a most imposing spectacle. Before me rose the sable platform, with its scarlet throne and burning tapers; there were the gorgeously-robed Prelates of all the Eastern Churches; crowds of Priests; surpliced youth scattering incense, and breathing music; but above all, the snowy garb and glittering splendor of the seated corpse, where all the pomp of regal state and priestly grandeur had been summoned to honor the earthly house of his departed greatness. All these objects combined to give the scene a character unique, whilst it opened the most solemn subjects for reflection that the mind could grasp.

Prayers, and a sort of sermon followed, in which the Patriarch was lauded as if possessed of superhuman excellence; it was well the dead could not hear, although he seemed the only listener.—This funeral oration was delived in modern Greek; but the prayers were read in the ancient or classic Greek. Much of the sermon was translated for me, by my old Greek friend, Madame Matre.—All allow that he was a good man, but not an *angel*.

After the prayers, which were not many, a scene ensued which baffles all description. The whole multitude of the common people made a rush, and endeavored to kiss the hands or feet of their departed Patriarch: only a London mob could furnish a just similitude of the pushing, and forcing and driving, to get near the body; and when there, perchance the fortunate being was as quickly thrust back by the guard of Priests and Janissaries. The Russian and Greek Consuls advanced in front of the chair, exerting themselves most efficiently, regardless of the stray whips and blows of the guard; had not this been wisely done, the corpse must have been thrown beneath their feet, so madly determined were the crowd to touch or kiss His Holiness. The Greeks believe there is sanctity and a title of glory, conveyed in the touch of one who has been anointed over them. We remained until six P. M.: they were then preparing to enter the singular vault. They only took the precious gems away, and the deceased was buried in all his costly garments.

This is not to be regarded as the flight of a poetic imagination: remember it is all real, a true and unvarnished statement of one of the most remarkable scenes the pen could describe, in a Mohammedan country, in any age; and in the streets of Cairo it had many thousand witnesses. May we not cherish the hope that it betokens *El Islam* sinking—that her moon is waning, never more to shine with lustre; whilst the Sun of Righteousness is rising gloriously on the East, and for the East, "with healing on his wings?" M.

* The Greek Consul and one of their wealthiest merchants, stood on either side.

For the Herald and Journal.

A WARNING.

O sinner, turn; why will you die?
The God that made you asks you why—
O why, by worse than madness driven,
Fly from the path that leads to heaven?

O sinner, turn; why will you die?
Your blessed Savior asks you why—
In melting strains divinely sweet,
Invites you to the mercy seat.

O sinner, turn; why will you die?
The Holy Spirit asks you why;
Sets forth your sins in dire array,
And points you to the Judgment day.

O sinner, turn; why will you die?
Your dear companions ask you why,
And tell of Christ's amazing love,
Your cold, unfeeling hearts to move.

O sinner, turn; why will you die?
The joys of heaven ask you why,
And hovering angels wait around,
Eager to shout, The lost is found!

O sinner, turn; why will you die?
Hell, in loud wailings, ask you why;
Its flames and woes incessant cry,
Turn, sinner, turn; why will you die?

For the Herald and Journal.

PECK'S CHRISTIAN PERFECTION.

Br. Stevens,—I do not mean to inflict a review on your readers, but merely wish to earnestly recommend the above book to their serious attention.

The doctrine of Christian perfection, and the equally important doctrine of justification by faith, are the two great pillars of our church theology. Destroy them, and not only will you crush the beautiful theological structure which we inhabit, but you will also bury the piety of our people's hearts beneath the ruins. Christ lives in these glorious truths. Carry them away, and you take my Lord also. If he goes, all is gone and we are lost.

These doctrines mutually support each other in the experience of men. Take away that of Christian perfection, and you deaden the energies of a justified believer. Ceasing to believe in the attainment of so high a privilege, he will not—nay, he *cannot* go on to perfection. If he cannot advance, he must needs and he *will* recede, until he lapses into formality and loses his justification. Looseness of living ensues, and that in its turn produces errors in faith; for it is a striking fact, that in every period of her laxity, the church has lost sight of sound opinions. Luther found the Bible doctrine of justification almost extinct; so did Mr. Wesley; and so it is at the present day among the Congregationalist churches which have lapsed into Unitarianism; and so it will always be while man is man.

The strict maintenance of the doctrine of Christian perfection is vastly important to our church and to the world. Here, if ever we fall from our spirituality as a people, (which may the God of our fathers forbid,) will our fall commence. Let us once yield our practical faith in this glorious truth, we shall fall back into deadness and formality: sooner or later, we shall lose the corner stone of all vital piety—the doctrine of justification by faith.

On these grounds, we are under imperative obligation to keep the attention of the church continually directed to the subject of holiness. The pure, scriptural views of the subject taught by our venerated founder, must be kept prominently and distinctly before the people. Nor must we trust to the pulpit alone. People read as well as hear. We must, therefore, give them books. They will also read *new* books; and while we do not discard the invaluable writings of our fathers—writings which are as apples of gold in pictures of silver—we must also furnish new works, breathing with the freshness of the present age. While, however, these books are new, they must also be good.

Such a book is Dr. Peck's. It contains thirteen lectures, embracing everything that is important to a clear and distinct understanding of the subject. Dr. Peck is strictly Wesleyan in his views, and grasps the errors and false notions in which the doctrine has often been enveloped by its professed friends and its enemies, with an experienced and skilful hand. The fourth lecture, entitled "New Theory," is peculiarly valuable, not merely on account of the acuteness of its discriminations and the masterly skill with which it exposes and overturns certain false notions, but because many of our people have become familiar with the works containing those errors, and need an antidote at hand to keep them from suffering the bad effect of those anti-Wesleyan opinions. The works I allude to are those of Finney and Mahan, which, although quite good and very profitable in the main, are nevertheless defective on some essential points. "They differ," says Dr. Peck, "from our standards upon the point of *legal* obedience. They assert 'perfect obedience to the moral law,' whereas Wesleyans deny the practicability of such obedience."

This difference Dr. Peck proves, and then most triumphantly sustains the true Wesleyan and Bible theory, that Christian perfection is not "perfection in knowledge nor a perfect fulfilment of the requirements of the Adamic law; that is, legal perfection; but that it implies, simply, loving God with all the heart."

The thirteenth lecture, containing advice to professors of Christian perfection, is also of great practical value. The indiscreet zeal of many of its professors has doubtless injured its influence. Let the hints of Dr. Peck be followed, and that influence will be regained, and the doctrine flourish beyond former precedent.

Dr. Peck is an able writer. His style, though rigidly plain, is not dry. There is a strength of thought, a clearness and distinctness of expression, and a nervous force in his productions, which command the attention of the reader, and readily secure his interest in the subject before him. For my own part, I always derive both pleasure and profit from his pen.

Permit me, Mr. Editor, in closing, to invite your readers to make themselves the possessors of the doctor's book. Every member of the church ought to have the small edition, which is the one herein described, and every preacher the larger one. May the church show her estimate of such writers as Dr. Peck, by purchasing largely of their writings. D. Wise.

Nantucket, February.

For the Herald and Journal.

"FOLLOW ME."

These words so frequently used by our blessed Lord, are pregnant with meaning. We are too much accustomed to read them, as well as other important passages in the sacred volume, far too carelessly; and therefore, we fail to perceive the depth of meaning which they were intended to convey. I apprehend that very many consider the commands of Christ as particular, rather than general—that is, that when they read them, they do not reflect that they are applicable to men of all nations, and all ages; and therefore, to themselves. Most certainly, the words which stand at the head of this article, were primarily given to the individuals to whose ears they were addressed; but the spirit of inspiration has caused them to be recorded as obligatory upon men of all succeeding time.

They were not a direction to the fishermen of Galilee to merely separate themselves from their employment to an attendance on Jesus, but one, which, being obeyed, would eventually give them an intimate acquaintance with the doctrines which he designed to give the world, and perpetuate to all generations, and place before them a perfect life, in which every one of those principles was beautifully exemplified, and to conformity to which they should ardently aspire.

The old dispensation was to be done away; the gorgeous temple was no longer to be the only place where men might worship the Father; its burdensome ritual was to be abolished, and "the ministration of condemnation," to give place to "the ministration of righteousness."

The doctrine of Jesus was briefly expressed, but O! how comprehensive. "Thou shalt love the Lord with all thy heart, and thy neighbor as thyself." Was ever any thing like it? It at once declares the infinite obligations of the creature to the Creator; the manner in which those obligations may be satisfied; the depth of affection which the human heart may entertain towards the great source of all perfection; that we are all children of the same parent, and that those dispositions of soul are to be fondly cherished which will lead us to a short fortaste of the blissful harmony of the glorified. These are the precepts which Christianity inculcates; the truths which are to be incorporated into our lives, nay, our very souls. The source of our thoughts is, to be fashioned after the great law of love; and thence shall spring fruits worthy of the principle which actuates the entire man.

They who would "follow" Christ, are to imitate his example. His life was a beautiful commentary on his teachings. Mahomet could enact laws, but lacked the grace and strength of purpose to preserve them inviolate—but not so the blessed Jesus. His voice rose in awful grandeur and startling clearness, as he pronounced the blessedness of "the pure in heart," but never did he give cause to friend or foe to accuse him of dereliction from the character of those who "shall see God." Consider him in the dark hour of fierce temptation, when the artful foe of God and man sought to entice him from his allegiance to Jehovah—"he was without sin." Behold him in Gethsemane, treading the wine-press alone, suffering anguish so severe, that the red blood was forced through the pores of his skin—"not my will, but thine, O God, be done." See him deserted by his disciples who had fed on his bounty, and shared his instructions and friendship, and denied by one whose affection had but just impelled him to profess a willingness to die with and for his Master—he felt that he had an abiding friend in his God. Follow him before the Sanhedrim, and to Pilate's bar—meekness and love dwelling in the heart, shine forth in his conduct. In every hour of popularity, in every day of trial, in every word and act of his short career, "love to God and man" was his motto, and so deeply engraven in his soul, that his life was its only perfect illustration.

As his rule is the Christian's rule, so is his life to be lived again by those who bear his hallowed name. Nay, none can "follow" him, who do not take him for a pattern, and strive by all the powers with which God has endured them, to bring every thought, and word, and act into captivity to the holy law of humble love. All acknowledge that we must look to and fix our eyes stedfastly on him, from the manger to the tomb; but O! how very few are daily walking with him, and how many are content to know the doctrine, without enjoying its soul-healing, sin-destroying efficacy in the heart! The spirit of the world is not always cast out when men renounce its pomp and vanities. Christ and his life are not always embraced, when the devil and all his works are vowed to be discarded. God loved man, but man loves not God. Christ gave "a new commandment," but brethren do not always live even in harmony, much less with the kindly sympathy of angels. And why? Because we realize not, in every moment of time, the immense price paid for our redemption; the tears, the sorrows, the sighs, the groans, the cross, the death, the grave—because we forget what we were before the arm of grace arrested us, and what hours of inward joy and holy calmness were ours in the days of our first love—because we hear not the voice of him who spoke to John in Patmos, thundering a curse upon on those who have the form of godliness, but have cast away the power—because some worldly breeze has been allowed to turn us from following our Lord, through evil report as well as good. If we are Christ's, let us so live, that, when he shall appear, we may walk with him in white. The Christian's heart must be imbued with the spirit of the Gospel; he must replenish his lamp with heavenly oil; daily warm his soul by the sacred flame; always keep his armor bright, and sword in hand, and watch that the living principle of true religion, love, written on his heart in characters of flame and dazzling light, grow not dim. Then shall his joy increase, his heart grow warm, the cross become light, duty be no task, and pain be sweet. The Christian is "the light of the world," and his beams must scatter far around, enlightening those whose pathway is dark, and pointing to them the way to God. His is a life-living light, quickening every soul on which it shines. He follows Jesus here, and in the morning of the resurrection he shall awake to the songs of heaven, and the full effulgence of eternal glory. W.

C——, Feb. 4.

For the Herald and Journal.

"PREACHERS' AID SOCIETY."

There is something connected with these words which give them an interest to every lover of New England Methodism. They suggest the noble heroism with which many a young Timothy has forsaken flattering prospects of worldly good, and ventured forth, like Abraham of old, trusting in God, to call sinners to repentance. And they stand a monument of our churches' recognition of their obligation to sustain such itinerant adventurers in the hour of peril and want. More, they furnish reasonable ground of hope to such, that their days of infirmity will not be neglected. Many who now shine in the firmament of heaven have not trusted to this Society in vain. Though it may not have sustained them fully, it has *aided* them. They have received from its funds, some fifty dollars, some an hundred, and some twice that sum, and more, according to the duration and severity of debility and other circumstances. It has living witnesses, too, to its efficiency. Its dividends, though insufficient to meet all their necessities, afford essential assistance. And there can be little doubt, that were this subject presented to the people, as its importance demands, the Society would soon be able to furnish ample support to every legitimate claimant upon its funds. It is proverbial that this is the most popular Society among us. It is as popular with the people as with the preachers. The truth is, it is the people's Society. They fill its offices, manage its concerns, disburse its funds, and only need the faithful co-operation of all, to fill their coffers, and comfortably support every old veteran who still lingers on our walls, as well as those less experienced, who have broken down in the service. Eighty-five of the preachers manifested their interest, at our last conference, by paying into the treasury one dollar each. This was in addition to contributions they had made in their respective stations for the same object. How many of the people contributed as much, I am unable to say. The preachers will probably pay the same amount at the next conference. How many of the people will pay a dollar each? There are probably *ten* among the laity, to one preacher, who can better afford to pay this amount, in addition to all their other subscriptions, than their preachers can. Some paid *twenty dollars* last year, and will not neglect their duty this. Let us all come up to the work, and contribute as God has prospered us. I understand the treasury is nearly empty. Money is now needed to pay our just debts—to feed and clothe the ambassadors of Christ who have worn out in the service. We cannot neglect their claims—they must be promptly met.

One word more. It has been a question with me, why so few legacies are left for the benefit of our superannuated preachers. It cannot be because they are unworthy of the dying regards of their spiritual children; nor, that they are not generally needy. It must be, I think, for want of consideration. Many of our church members have property, who have no near relatives to inherit it when they are gone. Others have more than what is really necessary to meet the wants of their heirs. Now, why may not these members of wealth leave a share of their possessions to their *spiritual* relations—their spiritual fathers, it may be—to whom they owe more, under God, than to all others? Other objects have their legacies of thousands and tens of thousands—why may not this come in for a part in the dying liberality of our members? It seems to me, it should be among the first things to be thought of, as brethren cast about to see how they shall dispose of their property. I am happy to say, one brother is now preparing his papers to leave all he has to this noble object. Saved from sin through the labors of men who have sacrificed all, and gone out, in the face of poverty and distress, to warn sinners, he cannot forget them. He aids them while he lives, and, when he dies, gives them all he leaves, and thus becomes a contributor to the support of old age and infirmity to the latest generation. Heaven bless him, and induce others to imitate his example.

Worcester, Feb. 16. J. Porter.

For the Herald and Journal.

LOOK TO JESUS.

On entering the house of a friend a short time since, I beheld, in large print, the words at the head of this article; they were hung, if I mistake not, in a frame against the wall. A sacredness of feeling for the place and towards the occupants of the dwelling came over my mind while I gazed at that instructive and hallowed sentiment. Soon after, while contemplating the performance of an important duty, I felt a sensible lack of that wisdom which is profitable to direct how it should be done. Immediately it was suggested to my mind, "*Look to Jesus*, he is our wisdom." I pondered still longer in view of the duty. I felt my weakness, and without an increase of courage and strength, I could not do it. Again it was sweetly whispered to my mind, "You can do all that is required of you, if you will *look to Jesus*." But this was not enough. I thought that "whatsoever is not of faith, is sin," and "without faith it is impossible to please God." How can I exercise faith, and believe against such apparent difficulties? Again the blessed monitor suggested, "With God all things are possible; faith is his gift, and if you would have it, *look to Jesus*." The duty being discharged, I felt an undue solicitude for a speedy good result. I needed patience to wait for it. Again, as if to write the lesson indelibly on my heart, it was suggested, "*Look to Jesus*, and let patience have her perfect work." Thus, at every step, I was instructed and blest. That others, amid all their sufferings, cares and labors, may "look to Jesus," is the design of the writer in penning this brief sketch. Claudia.

HERALD AND JOURNAL.

WEDNESDAY, MARCH 18, 1846.

ORIGIN OF THE PRIMITIVE CHURCH POLITY.

The Government of the Church copied from the Synagogue—Authorities for this opinion—Grotius—Vitringa—Coleman—Stillingfleet—Watson—Archbishop Whateley—This position a proof that church government is not of divine authority.

Our second proposition is: That it was soon found necessary to consolidate the church by a more systematic economy; it adopted the one nearest at hand and most convenient, viz: the conventional system of the Jewish synagogue, not the divinely appointed one of the temple. It thus derived from the synagogue its order of presbyter and deacon. That the government of the church was copied from the synagogue has been proved by some of the most erudite authorities among Christian writers. In the list of these authorities may be named Vitringa, Selden, Lightfoot, Grotius, Stillingfleet, Neander, Whateley, Watson (Richard), Coleman, &c.

Grotius declares that "the whole government of the churches of Christ was conformed to the pattern of the synagogues."* Vitringa, in his celebrated work, De Synagogue Vetere, has, to use the strong language of his title: "*Demonstrated* that the form of government and of the ministry in the synagogue was transferred to the Christian church." Stillingfleet has devoted the sixth chapter of the second part of his Irenicum to the same subject, and treats it with conclusive ability and learning. We must refer the reader to his great work for a full demonstration of the point.

Our Savior, and the apostles after him, frequented the synagogue. It was convenient to them on three accounts; first, because they found it every where in their travels among the Jews and often in foreign parts; secondly, because it allowed them considerable freedom of speech, by which they could address their new doctrines to the people; and thirdly, because they always found in it the Old Testament Scriptures, by the reading and exposition of which they could prove their doctrines. On these accounts the apostles and Jewish Christians continued to resort to the synagogue, proving to their brethren that Jesus was the very Christ.

The converts thus made to the new faith were formed into congregations on the pattern of the synagogue. It is probable that whole synagogues were converted to the Christian cause, without any essential change in their officers and form of service.†

Watson has shown in his Institutes, "that the *mode of public worship* in the primitive church was taken from the synagogue service," "and so also," he proves, "was its arrangement of offices."‡ We shall illustrate these facts more fully from the highest authority directly.

The first Christians applied the name synagogue to their assemblies. "'If there come into your assembly, συναγωγή, if there come into your *synagogue* a man with a gold ring,' &c.; James 2:2. Compare also ἐπισυναγωγήν; Heb. 10:25. Their modes of worship were, substantially, the same as those of the synagogue. The *titles of their officers* they also borrowed from the same source. The titles Bishop, Pastor, Presbyter, &c., were all familiar to them as synonymous terms, denoting the same class of officers in the synagogue. Their duties and prerogatives remained, in substance, the same in the Christian church as in that of the Jews. So great was this similarity between the primitive Christian churches and the Jewish synagogues, that by the Pagan nations they were mistaken for the same institutions. Pagan historians uniformly treated the primitive Christians as Jews."||

They derived the right of ordination from the synagogue. It is an embarrassing fact to prelatical writers that this ceremony, to which they attach such mystical and almost sacramental virtue, was not used in the consecration of the divinely appointed priesthood of the Jews, but only in the designation of their civil officers and those of the synagogue. "Their custom of ordination was evidently taken up by the Christians from a correspondency to the synagogue; for which, we are first to take notice, that the rulers of the church, under the Gospel, do not properly succeed the priests and Levites under the law, whose office was ceremonial, and who were not admitted by any solemn ordination into their function, but succeeded by birth into their places; only the great Sanhedrim did judge of their fitness, as to birth and body, before their entrance upon their function."§ Grotius declares that "all the rulers and elders of the synagogue were so ordained, [by imposition of hands,] from whence the custom was translated into Christianity."¶

The foregoing positions are sustained by the highest authorities. Mr. Watson says:

"Much light is thrown upon the constitution of the primitive churches, by recollecting that they were formed very much upon the model of the Jewish synagogues. We have already seen that the mode of public worship in the primitive church was taken from the synagogue service, and so also was its arrangement of offices. Each synagogue had its rulers, elders, or presbyters, of whom one was the angel of the church, or minister of the synagogue, who superintended the public service; directed those that read the Scriptures, and offered up the prayers, and blessed the people. The president of the council of elders or rulers was called, by way of eminence, the 'ruler of the synagogue;' and in some places, as Acts 13:15, we read of these 'rulers' in the plural number; a sufficient proof that one was not elevated *in order* above the rest. The angel of the church, and the minister of the synagogue, might be the same as he who was invested with the office of president; or these offices might be held by others of the elders. Lightfoot, indeed, states that the rulers in each synagogue were three, while the presbyters or elders were ten. To this council of grave and wise men, the affairs of the synagogue, both as to worship and discipline, were committed. In the synagogue they sat by themselves in a semicircle, and the people before them, face to face. This was the precise form in which the Bishop and presbyters used to sit in the primitive churches. The description of the worship of the synagogue by a Jewish rabbi, and that of the primitive church by early Christian writers, presents an obvious correspondence. 'The elders,' says Maimonides, 'sit with their faces toward the people, and their backs to the place where the law is deposited; and all the people sit rank before rank; so the faces of all the people are toward the sanctuary and toward the elders; and when the minister of the sanctuary standeth up to prayer, he standeth with his face toward the sanctuary, as do the rest of the people.' In the same order the first Christians sat with their faces toward the bishops and presbyters, first to hear the Scriptures read by the proper reader; 'then,' says Justin Martyr, 'the reader sitting down, the president of the assembly stands up and makes a sermon of instruction and exhortation; after this is ended, we all stand up to prayers; prayers being ended, the bread, wine and water are all brought forth; then the president again praying and praising to his utmost ability, the people testify their consent by saying, Amen.' (*Apol.* 2.) 'Here we have the Scriptures read by one appointed for that purpose, as in the synagogue; after which follows the word of exhortation by the president of the assembly, who answers to the minister of the synagogue; after this, public prayers are performed by the same person; then the solemn acclamation of amen by the people, which was the undoubted practice of the synagogue.' (*Stillingfleet's Irenicum.*) Ordination of presbyters or elders is also from the Jews. Their priests were not ordained, but succeeded to their office by birth; but the rulers and elders of the synagogue received ordination by imposition of hands and prayer.

"Such was the model which the apostles followed in providing for the future regulation of the churches they had raised up. They took it not from the temple and its priesthood, for that was typical and was then passing away; but they found in the institution of synagogues a plan admirably adapted to the simplicity and purity of Christianity, one to which some of the first converts in most places were accustomed, and which was capable of being applied to the new dispensation without danger of Judaizing. It secured the assembling of the people on the Sabbath, the reading of the Scriptures, the preaching of sermons and the offering of public prayer and thanksgiving. It provided, too, for the government of the church by a council of presbyters, ordained solemnly to their office by imposition of hands and prayer; and it allowed of that presidency of one presbyter chosen by the others which was useful for order and for unity, and by which age, piety and gifts might preserve their proper influence in the church. The advance from this state of scriptural episcopacy to episcopacy under another form was the work of a later age."*

The impartial Archbishop of Dublin, Whateley, confirms these testimonies of Watson and Stillingfleet, in the following words:

"It is probable that one cause, humanly speaking, why we find in the Sacred Books less information concerning the Christian ministry and the constitution of church governments than we otherwise might have found, is, that these institutions had less of *novelty* than some would at first sight suppose, and that many portions of them did not wholly originate with the apostles. It appears highly probable,—I might say, morally certain,—that wherever a Jewish synagogue existed, that was brought,—the whole, or the chief part of it,—to embrace the Gospel, the apostles did not there so much *form* a Christian church (or congregation, *ecclesia*,) as *make an existing congregation Christian*, by introducing the Christian sacraments and worship, and establishing whatever regulations were requisite for the newly adopted faith; leaving the machinery (if I may so speak) of government unchanged; the rulers of synagogues, elders and other officers (whether spiritual or ecclesiastical, or both,) being already provided in the existing institutions. And it is likely that several of the earliest Christian churches did originate in this way: that is, that they were *converted synagogues*; which *became* Christian churches as soon as the members, or the main part of the members, acknowledged Jesus as the Messiah.

"The attempt to effect this conversion of a Jewish synagogue into a Christian church, seems always to have been made, in the first instance, in every place where there was an opening for *it*. Even after the call of the idolatrous Gentiles, it appears plainly to have been the practice of the apostles Paul and Barnabas, when they came to any city in which there was a synagogue, to go thither first and deliver their sacred message to the Jews and 'devout (or proselyte) Gentiles;'—according to their own expression, (Acts 13:17,) to the 'men of Israel and those *that feared* God:' adding, that 'it was necessary that the word of God should first be preached to them.' And when they founded a church in any of those cities in which (and such were, probably, a very large majority) there was no Jewish synagogue that received the Gospel, it is likely they would still conform, in a great measure, to the same model."†

Coleman declares, "It is an admitted fact, as clearly settled as any thing can be by human authority, that the primitive Christians, in the organization of their assemblies, formed them after the model of the Jewish synagogue. They discarded the splendid ceremonials of the temple service and retained the simple rites of the synagogue worship."‡ Stillingfleet is so full and elaborate on the subject that we must refer the reader to his irrefutable work, contenting ourselves with two summary passages. He says, using the italics himself, "We have the *same orders for prayers, reading the Scriptures according to occasion, and sermons made out of them for increase of faith, raising hope, strengthening confidence.* We have *the discipline of the church*, answering the admonitions and excommunications of the synagogue: and last of all, we have the *bench of elders sitting in these assemblies and ordering the things belonging to them.*"|| "That which we lay, then, as the foundation whereby to clear what apostolical practice was, is, that the apostles in forming churches did observe the customs of the Jewish synagogues. 'The whole government of the churches of Christ was conformed to the pattern of the synagogues,' saith Grotius, truly. 'It is evident that the governors and overseers of the churches were constituted according to the likeness of the elders of the Jewish synagogues,' as Salmasius often affirms: in which sense we understand that famous speech of the author of the commentary on St. Paul's epistles, which goes under the name of Ambrose, but now judged by most to be done by Hilary, a deacon of the church of Rome, under which name St. Augustine quotes some words on the fifth to the Romans, which are found still in those commentaries. 'For certainly amongst all nations, age is accounted honorable. Hence both the synagogue and afterwards the church had elders, without whose advice nothing in the church was done;' which words are not to be understood of a distinct sort of presbyters from such as were employed in preaching the word, but of such presbyters as were the common council of the church, for the moderating and ruling the affairs of it; which the church of Christ had constituted among them, as the Jewish synagogue had before."§

The temple service of the Jews was divinely appointed—the priesthood appertained to it; but the synagogue was a local and conventional institution, founded on not a single command, except the general one contained in Leviticus 23:3. "It was introduced," says Stillingfleet, "by a confederate discipline among themselves; for although the reason of erecting them was grounded on a command in the Levitical law, Lev. 23:3, where holy convocations are required upon the Sabbath days, yet the building of synagogues in the land was not, as far as we can find, till a great while after. For although Moses required the duty of assembling, yet he prescribes no orders for the place of meeting, nor for the manner of spending those days in God's service, nor for the persons who were to superintend the public worship performed at that time."¶ If, then, the government of the church is not prescribed by a single passage of the New Testament; if most of its original offices were adapted only to temporary exigencies, as we have shown; and if, as we now assert, its only permanent offices were borrowed not from the divinely prescribed system of the temple, but from the conventional arrangements of the synagogue, how preposterous are the importance and pretensions which the advocates of "divine right" have attached to it.

* Comment. ad Acts 11:30.
† Arch. Whatgley's Kingdom of Christ.
‡ Ins. IV, 1. || Coleman's Prim. Ch.
§ Stillingfleet's Irenicum, Chap. VII, Part II.
¶ Annot. in Evang., p. 32.

* Ins. IV, 578. † Kingdom of Christ, pp. 83-86.
‡ Coleman's Prim. Church, p. 45.
|| Stillingfleet's Iren., p. 287. § Ibid. p. 263. ¶ Ib. p. 264.

A writer in Blackwood's Magazine says the number of paupers in Great Britain is four millions, or a seventh part of the population of the empire. In Ireland, 2,300,000; England, 1,500,000; Scotland, 200,000. Since 1815, the people of England have been taxed £200,000,000, or one thousand millions of dollars, for the relief of the poor. At the same time, there are 70,000 persons whose annual revenue is $200,000,000, or $2,857 each, in England.

ADMONITION OF WESLEY'S MOTHER.—Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is *sin* to you, however innocent it may be in itself.

It is said that forty-five Jewish missionaries are now preaching among their countrymen the Gospel of that Savior whom, as a nation, they have for eighteen hundred years rejected.

FOREIGN RELIGIOUS NEWS.

THE BIBLE IN FRANCE.—The last quarterly paper of the Foreign Evangelical Society states, that more than 150,000 copies of the Scriptures have been issued from the depot of the British and Foreign Bible Society in Paris the past year—a much greater number than in any preceding year; and more than 136,000 of these have found their way into the hands of Romanists. The issues of other depots, in Marseilles, Bordeaux, Nantes, Mantauban, and St. Foy, have also sensibly increased, especially in the two former cities. Colporteurs are specially instrumental in this progress. Better days are certainly in store for France; and every signal of their rapid approach should be hailed with delight, as another pledge for the fulfilment of God's ancient promise.

DR. PUSEY REDIVIVUS.—A London journal, received by the steamer, has the following notice of Dr. Pusey's reappearance in the pulpit at Oxford.

The celebrated Dr. Pusey, at the expiration of his three years' suspension, appeared on Sunday last in the pulpit of the Cathedral Church of Oxford; and so great was the anxiety to hear him, that the struggles at the door for admission, savored more of the theatre than the house of prayer. The attendance exceeded all previous experience. Great numbers came purposely from London; and the reporters of the daily press were sent down to place the sermon before the world. Dr. Pusey, it will be remembered, was suspended for preaching the Roman Catholic doctrine of the real presence in the eucharist. The interval appears to have worked no change in his views; for the doctrines of the priestly remission of sins and of the "real presence" were as strongly insisted on in the present as in the condemned sermon.—The one sermon, in fact, was a continuation of the other; and Dr. Pusey seemed delighted to have the opportunity of repeating his opinions in the presence of his judges—the university authorities.

THE NEW GERMAN CHURCH.—It is stated that Ronge has entered into explanations of his views with some of the leading members of the sect of the *Licht Freunde*, or "Friends of Light." They have, in consequence, determined to unite themselves to the German Catholic Church. The Friends of Light hold ultra-liberal opinions on theological questions, and are more obnoxious to the German Governments than the German Catholic Church, from their views on political subjects being equally bold and free.

THE BISHOPRIC OF JERUSALEM.—The Augsburg Gazette publishes intelligence from Berlin, to the effect that the Prussian Government, which now has the privilege of appointing a Protestant Bishop to the See of Jerusalem, had made choice of M. Belson to fill that post. M. Belson, like Dr. Alexander, originally belonged to the Jewish persuasion, but latterly embraced Protestantism.

Lord Morpeth has given his name to a document prepared by the Peace Society, recommending addresses from merchants and other classes in this country, to similar classes in the United States, in favor of perpetual amity, and the reference of all points of misunderstanding, to the arbitration of disinterested parties.

It appears that three French Archbishops and twenty Bishops, have, in accordance with the appeal of Dr. Wiseman, recommended public prayers in the churches of their dioceses for the return of Great Britain to the Catholic Church.

DR. HOOK, OF LEEDS, has just published two sermons, in which he denounces Dr. Pusey's language addressed to "Mr." Newman on his recent secession from the church, especially where Dr. Pusey terms that act "a going forth to labor in another part of the same vineyard." It will be recollected that Dr. Pusey officiated at the opening of Dr. Hook's new church at Leeds.

CONSTANTINOPLE.—It appears by a letter from the Rev. Mr. Goodell, that the work of God is making progress in that great city. On the Sabbath there are thirteen or fourteen Protestant services in Constantinople, and during the week, not less than twenty in various languages. The Gospel is like leaven. May it speedily leaven the whole mass of unsanctified intellect in Turkey.

RONGE AND CZERSKI.—Ronge and his followers, while separating themselves from Rome, are feeling after a religion consistent with "the light of reason." Czerski is evangelical, and embraces substantially the Augsburgh Confession. A late letter from Germany says:

"My fear is, that Ronge's tendencies are decidedly towards rationalism. He has certainly avoided, and apparently intentionally so, any clear statement of his views of the Trinity, the Divinity of Christ, and the doctrines of Grace. I regret, therefore, that the movement has been called 'the New Reformation.' Much of it has little in common with that glorious event.

Still there is great cause for Christian joy in this rebellion against Rome. The chain that bound so many—'Rome has spoken'—is now shivered. The Bible can now be read. Bulls against the Scriptures have no power. The seceders are preparing a new translation of the Testament in German. When it leaves the press, an opportunity will be afforded to the Christian world to judge of their theological opinions. The first sheet which has been printed, it is said, promises well. The opposition made to Czerski, will, I trust, drive him in prayer to the throne of grace, and to a deeper study of the word of God. May God in his grace enlarge his heart for the good of those to whom he may be called to preach."

A writer in the Court Gazette declares that the Italian States are ripe for rebellion, and only kept in tranquillity, or rather stillness by the military aid of Austria. He declares the insurgents must be ultimately successful, and that the march of intelligence which has already dissipated so much of the darkness of Europe, must at length reach and transform Rome also—*Rome ecclesiastical, as well as Rome political.* Every week, almost, brings us news strikingly illustrative of the state of the public mind in that benighted quarter. Would our readers believe, that in the present day—after the voluminous and able exposures of every species of priestcraft—or, rather, we should say, with common sense not obliterated from the human mind—religious festivals could be publicly celebrated—not in Tahiti, or Algeria, or on the coast of Guinea, among a horde of heathens—but in polite and refined countries and cities; in Italy itself, in honor of a picture of the Madonna, in the Cathedral of Ancona, "having opened its eyes, and moved them about!" Surely we need no other proof than this of the state of the public mind, and the tendency of the Romish religion to darken and debase the intelligent creation of God. The Cardinal has published a pastoral address on this wonderful miracle, extolling the Madonna of Ancona as the very Virgin herself! An enlightened Italian and Catholic, in communicating this fact to his friend, says, "With much mortification I shall see this subject discussed by the free and enlightened press of Europe, to the disgrace and degradation of my own country. The severance of M. Ronge, in Germany, is but a foreshadow of what will inevitably occur in Italy, on a larger scale, on the first occasion; for the mass of the population is now irresistibly travelling to two equal extreme points—viz. fanaticism and infidelity, drawn thereto by the excessive corruption of the church, now no longer Catholic, but Roman; from which calamitous condition we hope to behold it, ere long, raised by skilful and curative hands."—Such is the testimony of an eye-witness of the head-quarters of darkness.

CORRESPONDENCE.

THE WORLD'S CONVENTION.

Mr. Editor,—If that occasion does not contribute largely to the consolidation of Christian love through all the branches of the catholic or universal church, I shall be greatly disappointed.

It is not understood that all differences of religious opinions are there to be annihilated, though mutual explanation and concession may show a greater harmony than is generally supposed. No one can reasonably expect that men in the flesh can see every thing alike in religion, any more than in morals, philosophy or politics, or than they can look alike. Yet it may be shown that true piety, Bible religion, the love of God and man shed abroad in the heart by the Holy Ghost, is one and the same among all people, in all places, and through all ages.

That occasion will demonstrate, not only to infidels, Mohamedans, Jews and Pagans, but especially to Roman Catholics, who take it for granted, that the divisions and sub-divisions in the great Protestant family, are so many proofs of their hatred of each other, that they respect and love as brethren—that in their experience, hopes, faith and aims, the glory of God and salvation of men, they are one—also, that in the distinctive cardinal principles of religion, they are still one.

It will tend to correct and enlarge our views and estimation of the character and merits of our brethren of other tongues, climes and cognominations.

It will, in a manner, introduce the numerous and distant branches of the church universal to a reciprocal acquaintance in this world, to await a renewal in that which is to come.

It will extend and strengthen the bonds of paternal affection, which are to be drawn more and more closely to all eternity.

It will increase the sympathy of universal prayer for the coming of the kingdom of God, and for the doing of his will on earth as it is in heaven.

It will inspire hallowed aspirations towards that happy multitude which no man can number, of all nations, and kindreds, and people and tongues, who stand before the throne of God, and before the Lamb, clothed with white robes, and palms in their hands: and who cry with a loud voice, and say, salvation to our God which sitteth upon the throne and unto the Lamb.

It will give an increased impetus to all the institutions of charity and benevolence, such as the Sabbath school, Bible, missionary, temperance, and the extermination of slavery. I can have no doubt all these, and others, will come before that august assembly of divines for mutual inquiry, consultation and direction. The whole field of Christian enterprise, with the whole circle of instrumentalities, will, of course, of necessity, challenge their most godly deliberations.

Such considerations in connection with this contemplated meeting are of great moment, and it is hoped our people will regard them in their true light and bearings.

I am in favor of the motion to have a delegate from each of the New England Conferences. We have both the men and the means—only let them be brought out. The nomination of brethren already made, is believed to be judicious. Bishop Hedding, and in case of his failure, Bishop Janes; Dr. Olin for the University; Prof. Dempster for the N. H. Conference and the Biblical Institute; Br. Otheman for Providence; Br. Webber for Maine, and Br. E. J. Scott for Vermont. Bishop Hedding or Janes, Olin and Dempster, *must go*.

There is a strong wish that Br. Scott may go.

1. He is a suitable and worthy man.

2. He being out of health, a sea voyage might be of essential benefit to him—it might be instrumental of prolonging his valuable life to the church many years. The cause is suffering almost every where for the services of just such men as Br. Scott. Let our brethren in the ministry and membership do for him as we would that others should do for us in his circumstances.

3. He is a good anti-slavery man. It strikes me with force, that none will be more welcome and respected in that convocation of good and holy men, than those who add to all their other excellent qualities sound and thorough-going anti-slavery principles.

What say you, my anti-slavery brethren of the N. H. Conference, shall we send Br. E. J. Scott to the "World's Convention?" JUSTIN SPAULDING.

Newbury, Feb. 24.

THE WORLD'S CONVENTION.

Dear Br. Stevens—This contemplated gathering of Protestant Christians is exciting an interest and commanding an attention unequalled in the modern history of the church. It is a remarkable coincidence, that a number of eminent men, both in this country and in England, had, at about the same time, and unknown to each other, contemplated the necessity and importance of such a meeting.

The New York Evangelist of Thursday, Feb. 26, contains a letter addressed by the Rev. J. A. James, of Birmingham, Eng., to Dr. Patton, of New York city. Mr. James states, that the aggregate committee of the proposed Evangelical Alliance has recently held a meeting at Liverpool, which continued through three successive days. In numbers it nearly equalled the first Conference of last October. It contained more Episcopalians, and in spirit it was equal to the former meeting—the same cordiality, unanimity and fraternal affection. The committee fixed the time of the meeting of the grand Conference in London next summer—namely, the middle of August—instead of June, as was contemplated. It was thought June would be too early for this country, and July would not suit the Wesleyan Methodist preachers, who meet in Annual Conference in July.

Never, since the days of the great reformer, Martin Luther, have the Roman Catholics found it so difficult to stem the tide of Protestant influence which is strongly setting against them from every quarter, as at present. Their courage, however, has been kept up by the expectation that the divisions into numerous sects among Protestants, would soon end in our utter discomfiture and ruin. They could see no principle of cohesion among us. But what will be their consternation and dismay, when they behold the august spectacle of the whole Protestant world assembled, by their representatives, in London; not for the purpose of making war upon Roman Catholics by carnal weapons, but, throwing aside their minor differences in religious matters, of forming a fraternal union, and for taking measures for the universal spread of Protestant Christianity throughout the world? How insignificant, compared with this, will the greatest council appear, ever held by Roman Catholics, even the celebrated Council of Constance, notorious for the wicked condemnation and burning of that noble martyr, John Huss.

I have read with much interest the communications which have recently appeared in the Herald on this great topic. I have admired the genuine spirit of Protestantism and of Christian fellowship exhibited; also the generous forwardness to contribute to pay the expenses of the delegates. I have a great respect and love for the persons who have been named as delegates. They are "good men and true," well qualified for the office, and would honor the church they would represent. But I think it would have been judicious not to have named any person, but to have left it to the Conferences to make the election. In the present mode of nominating, as every one has his favorite, there is danger that the candidates will multiply inconveniently upon our hands; especially as there are quite a number talked of, whose names have not yet found their way into the paper.

I would modestly suggest, that each of the five New England Conferences should send a delegate, elected at their next session by ballot. And I verily believe the persons already nominated would greatly prefer this method of procedure. I think there will be no difficulty in raising the means to send one from each Conference. Others who are able, both preachers and laymen, may go at their own expense.

I wish, dear brother, to be considered one who will contribute to pay the expenses of the delegate from the New England Conference.

Boston, March 9. WM. C. BROWN.

NEW PARSONAGE IN PROVIDENCE.

It will doubtless be gratifying to the preachers in the Providence Conference, and all who take an interest in their welfare, to learn that a parsonage has at length been built upon the lot given for that purpose by Daniel Field, Esq., some ten or twelve years since.

When it is known that the cost of the building, including the expense of water brought into the basement, is about $2100; that $200 or more have been expended in the purchase of new furniture, in addition to what previously belonged to the society; and that it is two stories, with four rooms in each, and convenient closets, having shutters and blinds, painted, &c.; and the whole commenced and carried on to its consummation under the special and faithful supervision of Br. Job Andrews, it will be readily concluded that it is such a residence as is worthy of the society by whom it has been erected, and presenting new attractions to a previously delightful station.

I am happy to be able to say, in this connection a few mercy drops have recently fallen on my charge. In our prayer meeting last evening we had the pleasure of hearing two young converts testify of the joys of salvation experienced within a few days. Our prayer is, "Let thy work appear unto thy servants."

Salvation is with us—a goodly number are living in the enjoyment of its fulness, and nothing daunted by their adversaries, boldly witness a good confession before many witnesses. Would that I could gladden the hearts of my predecessors by communicating the fact, that some of the aged members of my congregation to whom they have preached the Gospel—the companions of members of the church and their children, are turning their feet into the testimonies of the Lord; but that pleasure, if to be enjoyed, is yet in reserve—the Lord hasten the time of its experience. J. B. HUSTED.

Providence, Feb. 26.

CABOTVILLE, MASS.—D. H. Banister writes, Feb. 25:—Permit me to say through the Herald and Journal, that the good hand of the Lord is with us in Cabotville the present year.

You are aware that we have been enlarging and improving our house of worship. We have now one of the best houses in this part of the conference. It seats about five hundred and forty; with a vestry that will seat three hundred, and four class rooms in the basement story, *though wholly above ground.* Our slips have rented well, and our house is filled; so that we have nothing to regret as to its size, unless it be that it is not larger.

What is better still, while enlarging our temple of worship, the Lord has been building up his spiritual house. We have had a gradual work of grace or revival, on this station ever since last August, and several scores of souls have professed to find the joys of God's salvation. To his name be all the praise.

We shall not be able to do so much for our beloved enterprise as we should be glad to this year; but I am mistaken if it is not found in the future, that this society is as ready to do according to their ability to promote the cause, as any other among us; and they always take good care of their preachers.

PORTSMOUTH, R. I.—Rev. G. W. Wooding writes, March 2:—We are enjoying some prosperity in this charge. A few precious sinners have sought the friendship of Jesus. Some backsliders have returned to the Shepherd and Bishop of their souls. And we are earnestly praying, anxiously looking and confidently believing that God will bless us still more abundantly.

LITERARY ITEMS.

There was issued from the French press, during the year 1845, 6521 books of various kinds, 1405 prints, 492 pieces of music, and 104 maps; in all 8520 works.

THE TIMES NEWSPAPER.—The Boston Atlas speaks thus of this well known paper:—

Many years ago, a joint stock company was formed for the purpose of establishing a London daily journal. That journal was named "The Times." On its first appearance, it was a small, dingy-looking sheet; but as it possessed talents which forced it into notice, it soon attracted public attention, and gradually increased in size, power and influence. The property is, at the present time, divided into twenty-four shares, of which sixteen belong to Mr. John Walter. The political opinions of the journal are directed by the majority of the votes on the part of the shareholders; and thus, as Mr. Walter possesses two thirds of the entire property, his voice alone controls the bias of the journal.

The "Times" is of course excellent property. It is said that Mr. Walter gave his daughter, as her wedding portion, the profits of the first column of advertisements in the first page of the journal—a splendid fortune. It never grants credit to any one, and is, in every sense of the phrase, a ready-money concern. Every notice of a death or marriage is charged for—the simplest announcement not being inserted for less than seven shillings and sixpence, nearly two dollars. The value of the "Times," in a purely commercial point of view, is £312,000—each share being worth $13,000. The annual profit of the "Times" is about £42,000, of which Mr. Walter receives as his portion, £30,000—a very pretty little income!

ELEMENTS OF ASTRONOMY.—*Waite, Peirce & Co.* have received a small but good introduction to the study of astronomy, bearing the above title. It is adapted to the very youngest beginners.

SUNDAY SCHOOL TEACHERS' GUIDE.—Our Sabbath School editor has issued a substantial duodecimo volume bearing this title, and comprehending a large amount of valuable instruction on the duties of the Sabbath School teacher. It appears to us the very book needed by our Sabbath School teachers. It is a compilation from the best English works of the kind, and enters into all the minutiæ of the subject. Superintendents and teachers should procure it immediately. *Waite, Peirce & Co.*

THEOPNEUSTY, *or the Plenary Inspiration of the Holy Scriptures.*—This well known work of Gaussen, the Geneva Professor, has reached a third edition. This edition is enlarged and improved by the author. The translation is by Rev. Mr. Kirk, and is admirably done. *Waite, Peirce & Co., 1 Cornhill.*

We would call the special attention of Maine brethren to the article on the temperance cause in that state. Intemperance is reviving every where in the land, and chiefly because a comparatively few men are allowed to wring a living out of the abominable traffic. There is no hope for the temperance reformation while the laws remain what they are. **We believe the time has come for the strong hand of the law to interfere and protect the community by penalties which shall** *compel* **the rumseller to desist.**

In reply to Br. George, we would state, that the Providence Conference is to have its next session at Norwich, Conn., and the New England Conference at Bromfield Street Church, Boston.

We avail ourselves of the permission granted by Br. "T.'s" article not to publish it. The subject is a critical one, and we fear would be misconstrued in a public discussion. Such matters had better be managed in our Quarterly or Annual Conferences.

REV. JAMES MUDGE.—This beloved brother has gone to his rest. He was buried at Lynn on Wednesday last. We expect an obituary of him. The notice of the funeral by Br. Crowell did not reach us till the day after the time, as we were absent.

The friends of *Dr. Jewett* give him a benefit on Friday evening at *Tremont Temple.* It is well known that his compensation has been very limited since he entered the cause, and we hope on this occasion the *house* will be full.

ENCYCLOPEDIAS, &c.—A brother inquires respecting the best Encyclopedias, their number of volumes, prices, &c. We give him what information we can on the subject.

The great works of the kind are the Edinburgh, the Britannica and Rees'. The first is very able and very full; its articles were from the best authorities of England; it is generally orthodox in religion and liberal in politics. The Brittanica, however, has appeared to us the best on the subjects upon which we have had occasion to consult it. We cannot report their prices. Of the minor works of the kind, the Americana is distinguished for its *abundance* of topics and its *accuracy* and *minuteness* of details, but is sparing in dissertation—the great excellence of the preceding ones. 13 vols. $20. *Waite, Peirce & Co.*

BRANDE'S is a capital work for reference—very brief, but very pertinent and accurate. $4. *Waite, Peirce & Co.*

THE PENNY ENCYCLOPEDIA is an excellent work, as are all the publications of the society for the *diffusion of useful knowledge.* It is tolerable full and popular in its style.

The LONDON, which has passed to an American edition, combines the peculiarities of an Encyclopedia and a Scientific Dictionary. It has consideration, dissertation and discussion on subjects which demand them; on other topics it gives brief definitions. It abounds in portraits and other plates. 20 vols. $50. *Waite, Peirce & Co.*

THIRTEENTH ANNUAL REPORT of the Lunatic Hospital, Worcester. We have received from Dr. Woodward, the excellent superintendent of this institution, its annual report for the last year. It is a most interesting document, full of valuable tables and instructive comments. We give the following abridgment of a table as the best summary view of the institution.

	1844	1845
Whole number of patients admitted,	236	293
Discharged, including deaths and elopements,	228	196
Discharged recovered,	124	122
Discharged improved,	40	25
Discharged not improved,	49	25
Died,	15	24
Eloped,	0	0
Patients in the Hospital in the course of the year,	491	556
Patients remaining at the end of the year,	263	360
Males admitted,	109	164
Females admitted,	127	129
Males discharged,	108	100
Females discharged,	105	96
Males died,	9	15
Females died,	6	9
Patients sent by Courts,	158	167
Private,	78	126
Recoveries:		
Males,	56	64
Females,	68	58
Average,	261	316

UNION WITH THE SOUTH.

In a late number of the Christian Advocate and Journal, Dr. Bond seems to give up all hope of his proposition of a reunion with the South. Amen. We have not a moment had a hopeful thought on the subject: nor could we see how we could again co-operate without at least an indirect sanction of the pro-slavery position of the South, and thus a virtual counteraction of our action against "the great evil of slavery." Let us remain as we are; but, dropping this harassing and profitless controversy, seek success by our old means—the preaching of the word and the edification of our cause by every good word and work.

Dr. Bond complains very justly that the South, after claiming the "Plan of Division" as its protection and authority, is now violating the "Plan" by attempting inroads on the North. He says:

"Now that they have derived from the 'Plan' all the advantages which they proposed from it, they have set on foot and strenuously advocated, a scheme for a disunion—a revolutionary breaking up of the Baltimore Conference, which is totally subversive of the 'Plan' itself, and for which there is no legal authority to be found any where. No Annual Conference can legally divide itself, without the consent of the General Conference to which it is attached; and the 'Plan of separation' is so far from allowing it, that it confines the privilege of choice, as to ecclesiastical connection, to stations and societies on the border. It does not include circuits, even when the majority of the members decide; much less does it grant the privilege to minorities in Annual Conference. Yet the Richmond Christian Advocate has been openly and zealously advocating the division of the Baltimore Conference, with the view of setting up another conference, to be united with the Southern Confederacy; and if this cannot be effected—if a sufficient number of disaffected preachers cannot be found in the Baltimore Conference—why, then, the membership are advised and urged to disregard the provisions of the 'Plan' in respect to 'interior' stations, societies, and circuits, and to join themselves to the Methodist Episcopal Church South."

The Doctor seems inclined even to recall his views of the propriety of giving the South its claim on the church property. He says:

"The South, therefore, do not desire peace, but propose aggressive warfare. Under such circumstances it would be impossible to produce the state of feeling in the churches which must precede any amicable adjustment of difficulties. In fact, we despair now of what we had heretofore hoped, in regard to the division of the capital of the Book Concern, and the Chartered Fund. It is well known, that notwithstanding the intrinsic objections to the proposed change, in the restrictive rule, which was intended to effect the division of the property referred to, such was the general feeling on the subject, that the constitutional majority in favor of it would have been obtained, but for the violent proceedings, first at Norfolk, and afterwards in many other places in the South, in respect to the difficulties which had grown out of Bishop Andrew's case

These proceedings indicated that the new 'distinct ecclesiastical organization' was to be an antagonist church, not a friendly community of Christian brethren. The current of friendly feeling in the Annual Conferences was arrested at full tide, by the vehement denunciations of the majority of the General Conference, by the primary meetings and quarterly conferences in the South, stimulated by some of their delegates, and other of their more influential traveling preachers; and the conferences which met latest in the year, though some of them were precisely those from which least opposition had been expected, rejected the proposed alteration in the constitution; yet not with the determination to do nothing in future to acomplish the purpose for which it was designed. But if the mere sound of war defeated this measure at the time referred to, what is to be expected from the actual and aggressive hostilities now waged, and which war is proclaimed to be a war of extermination up to the very brink of the Hudson River! Can any man expect the three-fourths of the Annual Conference of the Methodist Episcopal Church to put funds—the sinews of war—into the hands of an open, avowed enemy, while in the very act of invasion!—We confess, that ardently as we desired this division of the capital of the Book Concern, and the Chartered Fund, and openly as we have avowed our wishes from the beginning, we could not urge it under existing circumstances. We are done on this subject, too, till a change shall come over brethren of the South."

On the subject of a division of the property, we have had but one course, viz: as the Annual Conferences have refused to favor it, let the question rest till the next General Conference. Time is always salutary in such controversies; let us see how our Southern brethren will act—their action may justify or forfeit the claim. We confess, however, that while we are disposed to have them favored as far as possible, we are daily becoming doubtful of their success in obtaining the funds. The "Plan" itself we believe to be radically wrong; but after placing themselves upon it, they are daily violating it, and sacrificing what sympathy remains for them. But let us wait—time and Providence will show the right course. Let us drop the combat till the next General Conference, and go to our appropriate work, building up the church, missions, education, &c. This has been our course for some time: it shall be for the future. Under this course we are prospering well in New England. Though it is a general season of dearth in all denominations, yet we have unusual peace; we never dedicated more new and commodious chapels than in the last year; the efforts for education and Sunday schools are prospering; our congregations are unusually large, and a good work of grace is going on in many of our churches. Much of this prosperity would be blighted, we believe, should we plunge again into this rancorous controversy. *Let us keep to our work* till the appropriate time for the question.

Swiss and French Colportage.—The American Messenger says, that the Evangelical Society of Geneva have under their care, sixty-four colporteurs; and their field of exertion embraces about 11,000,000 souls. They sold during the year more than 17,000 copies of the Scriptures, and about 100,000 pamphlets and tracts. Had these colporteurs been exclusively engaged in making sales, they say the number sold would have been much greater; but they add:—"Our object from the beginning, has been to go and seek souls one by one, and call their attention to what is written concerning the Lamb of God." The colporteur must draw from the treasure which he bears some of those words, which, by the power of the Holy Ghost, kindle a flame in the sinner's heart.

Rev. Dr. Matheson.—The death of this gentleman, who, it will be remembered, visited this country in 1834–5, in company with the Rev. A. Reed, as a deputation from the English Congregational Churches, is recorded in the London papers. His disease was inflamation of the lungs.

For the Herald and Journal.

TO THE TEMPERANCE MEN OF MAINE.

The present being an important crisis in the temperance cause in this State, and a crisis that requires the combined efforts of all the friends of that cause, permit me to call your attention to the importance of a wide spread circulation of petitions to our next legislature, for the enactment of a good and wholesome law for the suppression of drinking houses and tippling shops in this State. To accomplish this object, let petitions be carried into every neighborhood, and to every family, and thus let all have the opportunity to express their wishes to the law making power at Augusta, in May next.

Some doubts were expressed by *certain* members of the last legislature, whether a majority of the citizens of this State were in favor of the enactment of such a law. Let them have no room to doubt on this point at the coming session, but let the teetotallers of Maine, as they can do by a little extra exertion, satisfy them that a vast majority of the people are in favor of such a law as above referred to.

Many of the towns are already actually engaged in circulating the petitions; but it is very important that this business should be attended to *immediately* by the friends of the cause throughout the entire State.

The following is the form of petitions (and to which hundreds of signatures have been obtained) that we are circulating in this part of the State. They can be obtained in any quantity at the office of the Washingtonian Journal in this city. S. R. Leavitt.

Portland, Feb 26.

STATE OF MAINE.

To the Senate and House of Representatives in Legislature assembled.

The undersigned, citizens of the State of Maine, and inhabitants of the town of , most respectfully but earnestly call your attention to the great evils resulting to the people of this State from the traffic in intoxicating drinks.

Intemperance is the great mischief from which the people are made to suffer. It affects not only those who are personally subject to its terrible power, but their innocent wives and helpless children also; it imposes heavy burdens upon the whole community, and is a severe tax upon the industrious and temperate part of the people.

Intemperance produces more poverty, pauperism, suffering, and crime among the people of this State, than all other causes combined. Upon this point there is no difference of opinion; without intemperance, there would be but little poverty, pauperism, or crime among us; and we therefore earnestly call upon the Legislature of the State to relieve us from this evil, which can only be done, as we believe, by the entire suppression, by law, of the traffic in intoxicating drinks.

The undersigned respectfully represent to you, that so far as they know or believe, this traffic is productive of no benefit to the community in which it is tolerated; that it is fraught with many and aggravated mischiefs; it tends inevitably to the impoverishment, the demoralization and degradation of the people.—We represent to you, that in our opinion, intemperance will always prevail among us, until good and wholesome laws shall be enacted for the suppression of the sale of intoxicating drinks; and we therefore pray you, at your present session, to pass a law "For the Effectual Suppression of Tippling-Houses and Tippling Shops," founded upon the following principles, viz:

1st. No licenses to be granted, under any circumstances, for the sale of intoxicating liquors to be used as a drink; but some suitable person or persons to be appointed in each city and town, if the inhabitants wish it, to sell them for medicinal and mechanical purposes only—and,

2d. The sale of such liquors by all persons, to be prohibited under good wholesome penalties of fine and imprisonment.

REV. C. P. BRAGDON.

This brother writes as follows, in answer to an inquiry respecting his health.

My dear Br. Randall,—Your kind inquiry for my health in a late number of the Herald, must not pass unnoticed. It came home to our hearts, and most impressively reminded us of by-gone days, and scenes of the land of our *brightest and darkest* days; from one, too whom we love, and who knows our *joys and sorrows;* the itinerant's rich inheritance, which no one fully knows, but those to whom it is fully granted. We came to this place last fall, mostly to avoid the influence of a Maine winter on my constitution; though in a land of strangers, we are getting some good friends. But they are *not the friends* we have known and loved, and still love *most tenderly;* for they know us now as *itinerants*—either as sharers with, or partakers of, our labors—and cannot *love us as such*—and *stronger* love there is not. My health is tolerable; I have tried to preach once this winter, but I must not try again. O how I love to preach the blessed Gospel; and how gladly would we do it, if God would give the power. Said one brother visiting me from the South, "How have you kept out of the grave so long?" God has spared me. We are still striving to be Christ's in all things. Please give of richest love to our M. E. *Maine* friends—from all will be glad to hear at any time. C. P. Bragdon.

Auburn, N Y., Feb. 23.

DONATION VISIT.

Br. Stevens,—I wish to say through the Herald, that the kind people at Damariscotta Mills, (a small village within the bounds of my charge,) assembled at the house of Mr. G. W. Jones who lives in the village, on February 11th, for the purpose of making us a donation.

As the parsonage on this circuit is some four or five miles from the village, it was thought best to meet at some house in the place. About one hundred assembled, and left the very generous sum of sixty-eight dollars; twenty-one of which was in cash.

As the donation was designed only for the people of this village and vicinity, where we have a class, and where I preach once in four weeks, we consider it a very generous donation indeed.

I know that some of your correspondents object to publishing donations; but as the most of the above sum was given by persons who do not belong to our church, I thought duty required it to be acknowledged thus publicly. Yours, with respect.

Nathan Webb,
*Newcastle, Feb. 20. Amanda Webb.

From the Christian Advocate and Journal.

CHARTERED FUND.

Extract from the Minutes of a meeting of the Board of Trustees of the "Chartered Fund of the Methodist Episcopal Church" in the United States of America, held Jan. 7, 1846.

Whereas it appears by the amount of the treasurer, reported and found correct, that the nett amount of the income now for distribution is $1936 04—

Resolved, That he be directed to apportion fifty dollars to each of the following Annual Conferences of the Methodist Episcopal Church in the United States of America:—

New York, Providence, New England, Maine, Ohio, Indiana, Illinois, Rock River, New Hampshire, Vermont, Troy, Black River, North Ohio, North Indiana, Baltimore, New Jersey, Oneida, Genesee, Erie, Pittsburg, Michigan, Iowa, Philadelphia.

And that the Bishop who may preside at any of the said Conferences is hereby authorized to draw on the treasurer accordingly, provided such Conference is in adherence to the General Conference of the Methodist Episcopal Church of the United States of America; and that the remaining sum of $786 04 of the nett income be retained, and kept separate and apart by the treasurer and "held subject to the exclusive order and control of the intinerant ministers and preachers of the Methodist Episcopal Church in the United States of America in their General Conference assembled."

Resolved, That the treasurer be directed to publish the foregoing three times in the Christian Advocate and Journal printed in New York.

S. Harvey, Pres't.
James I. Boswell, Treas.
Attest., Jno. F. Walker, Sec'y.
Philadelphia, Jan. 20.

SCIENCE AND THE ARTS.

A Bone for Drs. Mott and Brochieri.—An eminent surgeon in France has discovered a cure for *aneurism* in electricity. Aneurism is the bursting, or enlargement by relaxation, of the internal coats of a vein or artery, producing a tumor; and if this process proceeds till the vessel is divided, the patient bleeds to death internally. The surgeon, knowing that *albumen* is *one* constituent of the blood, and that the white of an egg, which is albumen, was hardened by electricity—another fact, by the way, to show the analogy between electricity and caloric—conceived that electricity might harden or *coagulate* the albumen of the blood, and thus cure or relieve aneurism by thickening the attenuated coats of the diseased blood vessel. Accordingly he made an experiment, *which succeeded.* He first arrested the course of the blood through the artery, or caused it to stagnate, by *pressure.* He then passed two needles into the tumor, forming a point of contact between them within, and connecting them with an electric pile. The albumen coagulated around this point of contact, and he multiplied such coagulations by moving the points of the needles. He covered the needles with an isolating varnish, to prevent the loss of electricity in traversing the tissues, and to save the patient from pain. The electric pile was not very active.

A Musical Bed.—The last novelty from Germany is a musical bed, which receives the weary body and immediately "laps it in Elysium." It is an invention of a mechanic in Bohemia, and is so constructed that, by means of hidden mechanism, pressure upon the bed causes a soft and gentle air of Auber to be played, which continues long enough to lull the most wakeful to sleep. At the head is a clock, the hand of which being placed at the hour the sleeper wishes to rise, when the time arrives, the bed plays a march of Spontoni, with drums and cymbals, and, in short, with noise enough to rouse the seven sleepers. This unique bed becomes, therefore, the *ne plus ultra* for the wakeful as well as the sluggish.—N. Y. Mirror.

New Propeller for Steamers.—A new and patented invention for propelling steamers has just made its appearance in England, a model of which has been perfected and exhibited to the Lords of the Admiralty, to the principal steamboat companies in London and Liverpool, and to numerous scientific gentlemen conversant with steam navigation, from all of whom the most favorable and flattering opinion has been expressed of its practicability. It is the invention of Mr. L. R. Parkhurst, of New York. It is believed that this invention will possess great advantages over every thing now in use—among which, it is stated that, by the application of these propellers, it will not require the immense weight of engines and fixtures now used. The steam power may be applied with two or three small engines of from 30 to 40 horse power each, lying between decks or over the boilers; consequently there would be a corresponding reduction in the consumption and cost of coal; and the space which the large engines now occupy could be appropriated for freight or passage berths. This invention supersedes entirely the paddle-box, with its immense shaft and wheels, and, it is believed, will effect a great increase of speed. Arrangements are in progress for its practical application to some vessel now on the waters, of which we hope soon to give a favorable report in the European Times.

New Invention.—A moveable railway is reported to have been lately invented. M. Roessler, of Weimar, and M. Ehrmann, of Erfurt, two young mechanics, exhibited before the Polytechnic Society, of Berlin, a carriage with adherent rails, their own invention. This carriage, or diligence, is provided with two series of rails, one on each side, and which, by some mechanism, move so that one of them is always under the wheels. Though the coach cannot run with the speed of a railway carriage, it can proceed twice as fast as other carriages on common roads, and may be employed where the gradients are strong. It may be drawn not only by an engine, but by horses. A patent for this invention has been obtained in Prussia and Saxe-Weimar.

Political Items.

An Ultimatum.—The Washington correspondent of the New York Herald, alluding to the Cabinet Meeting of the 28th of January, says:

"I will, however, say it is thought that the British Minister made his *ultimatum* to-day; and although its nature has not yet been fully developed, enough is known to cause sober thinking people to reflect seriously upon the present state of our foreign relations. Of one thing you may rest assured, which is, that England is not going to surrender one foot of territory north of the Columbia river, without a struggle. She "will not be bullied much longer by the United States." Such is the language of her Minister to private persons here. I have the most indubitable authority for saying this, notwithstanding the peaceable appearance of the late news from England. The Secretary of State has been, late and early, for the last three days, writing despatches to all our Ministers and Consuls abroad, which shows that there is trouble in the camp.

A Washington letter to the N. Y. Telegraph says:

"I have good reason to believe Mr. Pakenham did not receive instructions, by the late arrival, authorizing an immediate and direct overture on the Oregon question. The Ministry, in all probability, preferred to delay until Mr. Buchanan's reply to the second offer of arbitration had been received."

The last Washington rumor is, that Mr. Crampton, who came over in the Cambria, brought out instructions to Mr. Pakenham to re-open negotiations by an offer of the 49th parallel, the whole of Vancouver's Island, and the navigation of the Columbia River for 20 years—and that Mr. Polk will not take the responsibility of accepting the offer, but will submit it to the Senate for advice.

Foreign Relations.—The New York Journal of Commerce says it has been understood for some time, as we stated several days ago, that the Oregon difficulty had been virtually, though informally, settled; and that the formalities only waited for new instructions to the British Plenipotentiary.

The rumors from Washington indicate that Mr. Pakenham has received new instructions by the last steamer, and has submitted a new proposition.

A Washington correspondent of the Philadelphia North American states, that at a Cabinet Council last Wednesday evening, Feb. 24, it was determined to submit another offer to Great Britain on the basis of the 46th degree, "with other conditions, of which I am not at present apprised." A proposition to this effect, he says, is now on its way to England.

Mr. Pakenham.—A Washington correspondent of the Courier des Etats Unis asserts, as of his own knowledge, that since the arrival of the last news from England, an unwonted impulse has been given to the proceedings of the commission attached to the British legation, for the arrangement of the North-eastern boundary line. He says that more work is now done in a day, than was before in a week. The inference is, that Mr. Pakenham is preparing to leave his post and return to England.

Summary of Intelligence.

A Magnificent Church.—A writer in the Christian Reflector, in a letter from New York, thus describes Grace Church, just erected at the upper part of Broadway:

"The building is in the form of a cross, 144 1-2 feet by 100. The top of the cross on the spire is 220 feet from the ground. The appearance of the interior of the edifice is very much like a fairy scene; and if it be desirable to worship in a cheerful place, that end is accomplished. Literally a flood of light comes pouring in on the congregation, from every side, through stained glass of the most brilliant colors—bright, yet soft. The pews are of black walnut, and the pannels correspond with the style of the house."

A Daughter of William the Conqueror, and her Husband, Disinterred by a Railway.—Mr. M. A. Lower, one of the most efficient members of the British Archæological Association, and well known within its circle by his contributions, as well as to the antiquarian world at large by his popular publications on Heraldry and the Origin of Surnames, has communicated a very interesting discovery, made on Tuesday last, the 28th ult., and of which we have been favored with an account for early insertion.

In the course of the railway excavations through the site of the Priory of St. Pancras, at Lowes, the bones of Gundrad, fifth daughter of William the Conqueror, and those of her husband, the first Earl of Warrene, the founders of this renowned monastery, have been brought to light! Two leaden chests have been exhumed, and are in the custody of the rector of Southover.—London Literary Gazette.

U. S. Supreme Court—Rhode Island vs. Massachusetts.—The decision of the Supreme Court of the United States in this case, involving the boundary line between the two states, and embracing a part of the towns of Oxford, Douglass, &c., which was claimed by Rhode Island, is in favor of Massachusetts. Mr. Justice McLean delivered the opinion of the court, dismissing the bill of complaint.

Texas.—The revenue laws and regulations of the United States went into operation at Galveston Feb. 17. The rumors from Corpus Christi, of a Mexican invasion, were not credited at Galveston up to the 20th ult.

Debates.—An useless wagging of tongues where the noses have already been counted.

Ditch.—A place in which those who have taken too much wine, are apt to take a little water.

Doze.—A short nap enjoyed by many people after dinner on a week day, and after the text on a Sunday.

Egotism.—Suffering the private *I* to be too much in the public *eye.*

Embalming.—Perpetuating the perishable with more pains than we take to save that which is immortal.

Felicity.—The horizon or (rainbow) of the heart, which is always receding as we advance towards it.

Jealousy.—Tormenting yourself for fear you should be tormented by another.

Marriage.—Taking a yoke-fellow, who may lighten the burden of your existence if you pull together, or render it insupportable if you drag different ways.

Congressional.

[From the N. Y. Commercial Advertiser.]

Thursday, Feb. 26.

The following is the form of the *notice* proposed by Mr. Colquitt yesterday, and which, it is believed, meets the views of Mr. Calhoun, Mr. Crittenden and others of both parties. Upon the adoption of this resolution, it is surmised that Mr. Buchanan will retire from the Cabinet, and that negotiations will be renewed. The following is the joint resolution:

That notice be given, in terms of the treaty, for abrogating the convention made between Great Britain and the United States on the 20th of October, 1818, and continued by the convention of 1827, immediately after the close of the present session of Congress, unless the President, in his discretion, shall consider it expedient to defer it to a later period.

Sec. 2. And be it further resolved, That it is earnestly desired that the long standing controversy respecting limits in the Oregon territory be speedily settled by negotiation and compromise, in order to tranquilize the public mind, and to preserve the friendly relations of the two countries.

Mr. Webster, after alluding to the importance of an expression of opinion on this subject, by the Senate, in reference to the interests of the business community, which were suffering by the state of suspense, inquired whether the Senator from Kentucky (Mr. Crittenden) had determined to accept the proposition of the Senator from Georgia (Mr. Colquitt.)

Mr. Crittenden had determined, he said, to accept the point alone; and he would accept the latter with some qualification. But he would enable the Senator from Georgia to offer his entire proposition. Mr. C. went on to say that whatever might be the occasional popular effervescence in this country, or the fervor of debates here, he trusted that it would be found that the Senate would come to a wise and temperate conclusion on this subject.

Mr. Webster did not differ a hair's breadth in opinion from the Hon. Senator from Kentucky, as to the propriety of the course that he proposed. He suggested a mode by which the amendment of the Senator from Georgia might be brought before the Senate. He did not deem it important whether the Senate expressed an opinion on the subject to-day, or to-morrow, or next week. He (Mr. W.) should vote for both of the propositions of the Senator from Georgia. The President sent us, at the opening of the session, the correspondence on this subject. As to the propriety of submitting it he would give no opinion; but it was not usual to communicate such correspondence until the subject matter was disposed of. The President probably supposed that the negotiations was terminated by the withdrawal of all propositions. He had, therefore, called for the correspondence. He went on to say that the exercise of the treaty right to give the notice was no just cause of offence, but the circumstances attending it were to be considered. The House accompanied the naked notice with a proposition qualifying it. Some such proposition had been offered here. It seemed to the sense of the Senate that some qualification ought to be adopted. It was now desirable that we should know the opinion of the Executive Government as to the effect and use of this notice. The President did not expect war; but how did he propose to escape it? The question must be settled, and if so, by negotiation. But what is to be the basis of the negotiation? What were to be the terms? All that we have from the Government was that they claimed the whole of Oregon or none. He could not understand the position of the Government. It would not treat for anything less than the whole of Oregon, but proposed negotiation. Mr. W. in the course of his remarks said that a majority of the Senate would vote for the two propositions of Mr. Colquitt.

Mr. Mangum here said, two-thirds will vote for it.

Mr. Breese, Mr. Hannegan and Mr. Allen opposed the amendment of Mr. Colquitt, and Mr. Breese declared that he did not wish the President to negotiate any farther.

Mr. Allen, in the course of the debate, asserted that the President's views and determination to assert our title to the whole territory up to 54 40, had undergone no variation.

Mr. Calhoun said it was now evident, if not before, that the point in controversy was, whether this question should be settled by arms or by negotiation and compromise. It was the most important question that had ever been before the American people since the Revolution.

Mr. Cass said the resolutions could not take any thing from the constitutional power of the President. He had anticipated difficulty when he saw the President's message. His fears had increased. Unless Great Britain should make a more liberal offer than she had done, the difficulty would never be settled. He, as a 54th part of the Senate, would stand between it and the President.

Mr. Breese moved an adjournment. The Senate adjourned to Monday.

In the House of Representatives (as we learn from the N. Y. Evening Post) nothing of moment has been done. Most of the sitting was passed in committee of the whole on the harbor and river appropriation bill.

The Senate on Friday was not in session.

The House refused to take up the New Jersey election case, and were engaged in private bills.

On Saturday the *Senate* was not in session.

The House was engaged on the private calendar. Nothing of general importance was done.

In Senate, March 2, committees reported private bills.

The Oregon resolutions were then taken up.

Mr. Breese commenced a speech in favor of claiming all Oregon up to 54 40, and spoke to the adjournment.

In the House, Mr. McConnell made a personal explanation in relation to his colleague's (Mr. Chapman's) land investment, and in reply to the attack of the "Columbian Fountain" (a temperance paper) upon him.

The New Jersey contested election was then taken up.

In the Senate, March 3, a communication from the navy department was received, and 5000 extra copies ordered to be printed.

Mr. Clayton offered a resolution calling on the President for all correspondence on our foreign relations since the 4th of February. Lies over.

The Oregon resolutions were taken up, and Mr. Dayton took the floor and delivered a speech on "the notice."

In the Senate, March 4, the Oregon question was taken up, and Mr. Haywood, of N. C., made a most interesting speech on the state of the question.

Mr. H. went into an argument to show that the negotiation was not terminated; that the President was not in the same position now that he was at the commencement of the session; that negotiations had taken place since; that no one here (meaning Mr. Allen) had a right to infer, much less to say, that the President would not accept the 49th.

In the House, the New Jersey contested election case was decided. Mr. Runk, (Whig,) the sitting member, is declared entitled to his seat.

In the Senate, March 5, at the close of the morning hour, Mr. Haywood resumed the debate on the question of notice, and in favor of compromising the Oregon question upon the basis of 49.

The speech created a great stir in the Senate and particularly disturbed Mr. Allen and Mr. Hannegan. The Senators from Ohio and Indiana made the speech a personal matter, and replied with so much feeling that both were called to order.

In the House.—Mr. Read, of N. C., this morning followed the reading of the Journal with a motion that the vote be reconsidered by which Mr. Runk was declared not elected. The previous question was moved, and a call of the House ordered, when 185 members answered to their names.

The doors were then closed and the yeas and nays ordered upon suspending the call. The House refused to suspend, 120 to 63.

Notices.

NOTICE.

Candidates of the third year, New Hampshire Conference, are hereby notified that their Committee, God willing, will be in waiting at the Methodist Meeting-house in Lebanon, Tuesday, May 19, at 9 o'clock, A. M. Providence permitting, let no brother fail to be there at the hour. As the class will be examined together, there will be no time to examine any who come after any of the studies shall have been gone over.

L. D. Barrows, Chairman.

Newmarket, N. H., Feb. 26.

NOTICE.

The Trustees of the Providence Conference Academy are requested to meet on Saturday, April 11, at 2 o'clock, P. M., at the Meeting House of the Methodist Episcopal Church in Norwich, Conn. A punctual attendance is requested, as business of importance will come before them.

Bristol, March 2. I. Bonney.

NOTICE.

The Fourth Class of the New Hampshire Conference will please meet at Lebanon, N. H., May 18, at 3 o'clock, P. M. A punctual attendance is requested.

O. C. Baker,
H. W. Adams.

A CARD.

The subscriber would gratefully acknowledge, in his own and the behalf of his family, the kindness of our friends of this (Newmarket) station, exhibited in a social call on the 24th of February, leaving $75, in value, as a demonstration of that kindness.

For the gratification of "Plain Truth," let me say, this society, I believe, "for the five last years," has paid its ministers their whole claims; has raised *this* year, up to this time, for "Missions and the Bible," $65; has "a good Sunday School Library;" and the "necessities" of its present pastor have not "become so urgent as to excite universal sympathy."

Newmarket, N. H., Feb. 26. L. D. Barrows.

POST OFFICE ADDRESS.

Rev. John Smith, 2d, East Salisbury, Mass.

BOOKS FORWARDED BY WAITE, PEIRCE & CO., TO MARCH 7.

Rev. E. B. Hinckley, Taunton, Mass., 1 pkge left at W. C. Brown's; Swormstedt and Mitchells, Cincinnati, 1 box, care of Shopshire and Ellenaber, New Orleans, left on board bark Brighton; Rev. M. A. Howe, Winchester, N. H., 1 pkge by White's Express, Faneuil Hall; J. E. Short & Co., Lowell, Mass., 1 pkge by Tuck; Rev. J. Lovejoy, Provincetown, Ms., 1 pkge left on board sch. Rainger, Eastern Packet Pier; A. Woodward, Norwich, Mass., 1 pkge taken at office; Brown and Parsons, Hartford, Ct., 1 pkge left at B. B. Mussey's; J. P. Morse, Portsmouth, N. H., 1 pkge by Walker; D. R. Dana, Manchester, N. H., 1 pkge by Cheeny; J. Livesey, Jr., Nantucket, Mass., 1 pkge by Hatch; Rev. S. Holman, Cornish Flats, N. H., 1 pkge left at No. 2, Faneuil Hall, care of Mr. Westgate; Rev. D. Wise, Nantucket, Mass., 1 pkge by Hatch; Williams and Loveland, Newbury, Vt., 1 pkge left at Herald office; Wm. Robinson & Co., New Bedford, Ms., 1 pkge by Hatch; Capt. George Little, Baltimore, 4 boxes per bark Lawrence, care of Wm. S. Birch & Co.; Rev. E. Shaw, Saco, Me., 1 pkge by Child; T. Marcy, Cabotville, Ms., 1 pkge by Thompson; L. W. Clark, Middlebury, Vt., 1 pkge by Cheeny; Williams and Loveland, Newbury, Vt., 1 pkge by Cheeny; Rev. A. G. Bowles, Shellburne Falls, 1 pkge by Robbins' express, Quincy House; Rev. H. Vincent, Falmouth, Ms., 1 pkge, forwarded by Hatch's express to New Bedford, thence, by steamer Naushon, to be delivered at Wood's Hole, to driver of accommodation stage; J. S. Colman, Great Falls, N. H., 1 pkge by Wadleigh; J. D. Butler, Fall River, Ms., 1 pkge by Davenport; L. D. Preston, W. Bethel, Vt., 1 pkge taken at office; Allen, Morrill & Wardwell, Andover, Mass., 1 pkge by Foster; Perkins & Purves, Philadelphia, 1 pkge left at B. Perkins & Co.'s; Rev. A. Gardner, N. Dighton, Mass., 1 pkge by Davenport; S. A. Howland, Worcester, Mass., 1 pkge left at W. B. Tappan's; I. Bronson, Lynn, Mass., 1 pkge by Pratt; Rev. D. W. Barber, Sanbornton Bridge, 1 pkge by Walker, to be left at tavern; W. Robinson & Co., New Bedford, Mass., 1 pkge by Gray; Rev. L. R. Thayer, Southbridge, Mass., 1 pkge left at No. 13 Court St., care of S. Dresser; J. E. Short & Co., Lowell, Mass., 1 pkge by Tuck; M. Bonney, Lowell, Mass., 1 pkge by Tuck; M. H. Newman, New York, 1 pkge left at Jenks and Palmer's; B. Cranston & Co., Providence, R. I., 1 pkge by Earl; J. C. Riker, New York, 1 pkge by Adams; J. H. Butler, Northampton, Mass., 1 pkge left at B. B. Mussey's.

COMMUNICATIONS.

J. Mitchell—T. B. Chase—A. M. Chesbrough—T. Harriman—J. Milliken, Jr.—H. Vincent—T. Smith—L. B. Pettengill—O. C. Baker—E. Clark—J. Paulson—B. M. Mitchell—P. Wood—Z. Blake—W. McDonald—B. Green—L. R. Thayer—A. F. Barnard—S. C. Brown—A. Gardner—F. W. Bill—A. G. Bowles—F. Fisk—Geo. Bigelow—M. Dwight (no, give them away; yes)—G. W. Weeks (you will find your letter acknowledged in last week's paper; the payments are acknowledged in this number)—S. W. Pearse—J. Hawkes, Jr.—W. F. Farrington—J. Benson—J. C. Perry—R. Briggs—N. Tainter—A. S. Rodman—J. B. Weeks (all right now)—E. Shaw—A. P. Hillman.

BOSTON PRODUCE MARKET.

From the Massachusetts Ploughman.

[*Wholesale Prices Inside Quincy Market.*]

BEEF, PORK, LARD, &c.

Mess Beef, bbl. cash price,	9 00 a 9 50	Ohio Mess,	12 00 a 12 50
Navy Mess,	8 00 a 0 00	do Prime,	10 00 a 10 50
No. 1 do	7 50 a 0 00	Boston Lard, in barrels,	8 a
Pork, Boston ex. cl., bbl.	a 15 00	Ohio do do	7½ a 8
Boston Clear,	14 00 a 14 50	Bost. Hams,	a 9
Ohio ex. cl.	14 00 a 14 50	Ohio do	8 a 8½
do clear,	13 50 a 14 00	Tongues, bbl.	18 00 a 20 00

BUTTER, CHEESE AND EGGS.

Lump, 100 lbs.,	20 a 24	Cheese, best, per ton,	8 a 8½
Tub, best, ton,	15 a 20	Common, do	5 a 6
Shipping do per ton,	14 a 17	Eggs, 100 doz,	16 a 18

FRUIT AND VEGETABLES.

Apples, bbl.	2 75 a 3 25	Potatoes, bbl.	1 50 a 1 75
Beets, bbl.	1 00 a 1 25	Pickles, bbl.	4 00 a 5 00
Carrots, bbl.	1 00 a 1 25	Peppers, bbl.	8 00 a 9 00
Onions, 100 bunches,	2 50 a 3 00	Mangoes, bbl.	8 00 a 10 00

WOOL.—[*Wholesale Prices.*]

Saxony fl. lb.	40 a 41	Com. to 1-4 do	27 a 29
do prime,	40 a 41	Lambs, sup.	33 a 38
do lambs	a	do 1st qual.	27 a 30
Am. full bl'd	37 a 38	do 2d qual.	18 a 20
do 1-2 blood,	30 a 31	do 3d qual.	14 a 17

HAY.—[*Wholesale Prices.*]

Country, cwt.	1 00 a 1 10	Straw, cwt.	65 a 70
Eastern, ton,	14 00 a 15 00		

HOPS.—[*Wholesale Prices.*]

1st sort, 1845,	20 a 25	2d sort,	a

FLOUR AND GRAIN.

Boston, March 7. Flour—There has been a fair demand for Flour the past week, and prices have not varied materially since our last report. Sales of 800 bbls Genesee, common brands, at $5 62½ a $5 68¾; fancy do, $5 94 a $6 00; 1,200 bbls Ohio, Miami Mills brand, $5 25 per bbl, cash; 1,000 do Fredericksburg, for export, at $5 00 per bbl, cash; Ohio and Michigan, via canal, $5 62½; 400 bbls Baltimore wharf at $5; Georgetown, $5 12½ per bbl, cash.

Grain—Sales of 40 a 50,000 bushels yellow flat Corn, at 72 a 75c, and white at 65 a 66c per bushel. Some 50 a 60,000 bushels have arrived within a few days, from New Orleans, which has had a tendency to depress prices, and the market closes heavily, at a decline of 4 a 5c per bushel. Oats have advanced, and sales have been made of Southern, at 45 a 46c per bushel, cash.

BRIGHTON MARKET.—Monday, March 2.

At Market 456 Beef Cattle, 10 yokes Working Oxen, 36 Cows and Calves, 1,000 Sheep, and about 200 Swine. The Cattle at market were very poor in quality.

Prices.—*Beef Cattle.*—Extra, $6 50; first quality, $5 75 a $6 00; second quality, $5 25; third quality, $4 00 a $4 75.

Working Oxen—Sales noticed at $76, $83 $92½ and $105.

Cows and Calves—Dull. Sales made at $19, $23, $26; one at $37½.

Sheep—Lots taken at $2 13, $2 63, $2 87 and $4, and one lot at $4 25.

Swine—Dull, there being but few buyers at market. At retail, 5c for Sows and 6c for Barrows.

N. B. About 160 head of the Cattle came over the Western Railroad last Tuesday morning, and were noticed last week. The Cattle generally at market this day are very poor in quality.

MONEY RECEIVED AND CREDITED FOR THE HERALD AND JOURNAL.

☞ See that the money you send us is duly acknowledged.

The following have paid $2 each, to the close of the volume, Jan. 1, 1847:—

Luther Thomas, Joel Randall, Phineas Randall, Mary J. Hanson, John Davis, Albert F. Brown, Judah Sears, Job Sisson, Jr., J. L. Pierce, Clothier Pierce, G. Howland 3d, Wm. R. Pitman, H. N. Dean, A. C. Baker, G. G. Gifford, Abishai Woods, Rufus Babcock, Rebecca Hutchings, Hezekiah Walker, T. J. Johnson, James Miller, S. R. P. Salisbury, Peter French, Robert Gunnison, J. D. Rundlette, T. Payne 2d, Martha Cole, John Penniman, Asa Woodbury, Wm. Rice, E. B. Brewer, R. P. Sayer, G. Weston, Nehemiah Mack, Caroline Reed, P. & S. Otis, H. G. O. Hersey, Hiram Sweet, John Crowell, Samuel Twombly, S. H. Wiggin, Rebecca Cook, Paul Dyer, John E. Gifford, C. and J. Dinsmore, L. F. Dinsmore, Harriet Baldwin, M. A. Brown, Samuel Kelley, D. P. Burlingame, S. A. Briggs, Achsa Bowen, Hannah Turner, Daniel Howland, M. D. Fabyan, Joseph Belcher, Brackett, Ingerson & Griffin, A. & A. Hodgkins, Geo. Emerson, R. D. Brown, Edwin Gray, S. A. Nash, Aaron Norton, A. B. L. Bourne, Edmund Brown, John Gardner, J. W. Tuttle, John Brierly, W. B. Flagg, J. & S. W. Putnam, S. L. Cowdin, Sarah Blodgett, Edward Snyder, Asa Fuller, P. Brockaway, Elizabeth Brickell, H. C. Judson, P. S. Gardner, E. G. Gates, Martha Woodward, Jerusha Allen, Israel Haynes, Elijah Spencer, Joseph Sanborn, Calvin Joslyn, Eliza Masher, Simon Brown, John Blossom, John Kelley, D. L. Smith, Peter Graffam, David Field, Elijah Piper, J. Pool, Jr., Jeanette Milliken, Wm. Greenleaf, Leonard Emerson, Wm. Bugbee, Ephraim Goodale, P. C. & J. D. Baker, Joseph Bowden, Joseph Baker, Jr., T. D. Wiswell, A. Currier, Jr., N. Tilden, Archibold Ward, J. S. Gorham, Gustavus Delano, Nathan Chase, Philip Groves, Isaac Currier, D. L. Waterhouse, Cyrus Berkley, Benj. Mumford and Luther Martin.

Alden, Sanford	3 00	pays to	Jan. 1, '47
Ames, Sally	1 00	"	Sept. 1, '45
Adams, Annis	1 00	"	Feb. 15, '46
Atwood, Christopher	2 00	"	Nov. 13, '46
Adams, Daniel,	50		In full.
Atwood, Jesse	2 34	"	Jan. 1, '47
Atkins, Joseph	2 00	"	Oct. 7, '46
Bishop, Walter	2 00	"	Feb. 1, '47
Brown, Asa	2 00	"	Jan. 1, '46
Bates, Joseph	1 00	"	July 1, '46
Beckford, Wm. I.	1 00	"	March 1, '46
Beal, David	2 00	"	Aug. 1, '46
Brown, Emerson,	1 00	"	Jan. 1, '46
Bliss, Abel	2 00	"	April 1, '46
Bettison, Richard	2 00	"	Jan. 1, '46
Brown, Benj.	1 00	"	July 1, '46
Brown, Ephraim	1 00	"	Sept. 1, '46
Bailey, Clark	2 00	"	Feb. 15, '47
Blethen, Stephen	1 00	"	May 1, '46
Baldwin, Lucius	50	"	May 1, '46
Barber, Ralph	2 00	"	Feb. 25, '47
Baker, Hallett	2 00	"	March 1, '47
Baker Joseph	1 00	"	Sept. 1, '46
Brett, Otis	1 00	"	April 1, '46
Berry, Silas,	2 25		In full.
Bancroft, Allen	2 00	"	May 1, '47
Bates, John,	2 00	"	March 1, '47
Brick, Joseph	2 00	"	Mar. 1, '47
Beard, Andrew	2 00	"	Aug. 16, '46
Basford, Moses	2 00	"	Oct. 22, '46
Button, Alvah	1 00	"	July 1, '46
Crowell, Hiram	1 00	"	April 1, '46
Carr, J. R.	1 00	"	Nov. 1, '46
Chase, S. C.	1 00	"	Jan. 1, '46
Cooper, Joel	2 00	"	Sept. 1, '46
Cheedle, Benj. R.	2 00	"	Jan. 1, '46
Curtis, Sarah	2 00	"	July 1, '46
Colton, John	2 00	"	Sept. 10, '46
Cole, N. P.	4 00	"	Feb. 17, '47
Chase, Abner	2 00	"	Feb. 1, '46
Clark, Cynthia	2 00	"	July 1, '46
Chesbrough, A. M.	2 00	"	Feb. 22, '47
Cummings, Joseph	1 00	"	Jan. 1, '46
Dickerman, Lemuel	2 00	"	Dec. 15, '46
Dean, Paul	1 00	"	Jan. 1, '46
Davenport, Jerusha	2 00	"	Feb. 1, '47
Davis, M. B.	3 00	"	June 15, '47
Eaton, W. L.	1 00	"	July 1, '46
Eaton, M. C.	2 63		In full.
Farnsworth, Esther	2 00	"	Oct. 28, '46
Ford, Nathaniel	4 00	"	Jan. 1, '47
Foote, David	1 00	"	July 1, '45
Fuller, Elijah	1 00	"	Oct. 1, '46
Farnham, Lemuel	2 00	"	March 1, '47
Gardner, Experience	2 00	"	Sept. 1, '46
Green, Stephen	2 00	"	Jan. 1, '46
Gould, S. G.	1 00	"	Jan. 1, '47
Goodspeed, Jeremiah	50	"	April 1, '46
Grant, Nathaniel	4 00	"	Mar. 6, '46
Goodrich, Joseph 2d	4 00	"	Feb. 1, '44
Gardner, Samuel	2 00	"	Jan. 1, '46
Gordon, John	50		In full.
Gerrish, James	2 00	"	Mar. 1, '47
Hawes, J. H.	2 00	"	May 1, '46
Holway, Daniel	2 00	"	Aug. 20, '46
Hill, Betsey	2 00	"	June 15, '46
Hoyt, Levi	2 00	"	March 1, '47
Howard, James	2 00	"	Feb. 1, '46
Higgins, Samuel	2 00	"	June 1, '46
Horn, John	2 00	"	March 1, '46
Huntress, J. S.	2 00	"	May 1, '46
Horn, James	2 00	"	Jan. 14, '47
Horn, Hannah	2 00	"	Feb. 1, '47
Hubbard, Geo. W.	4 00	"	Jan. 1, '47
Hilliard, Thomas	2 00	"	Feb. 15, '47
Hatch, Nancy	2 00	"	Feb. 25, '47
Hatch, Susan	1 00	"	June 11, '46
Hatch, Alvin	2 00	"	Feb. 15, '47
Howe, Clarissa	1 00	"	July 1, '46
Holmes, Dorothy	2 00	"	Oct. 15, '46
Hoar, Henry	4 00	"	March 1, '46
Holden, Daniel	1 00	"	Dec. 15, '45
Hines, Jonathan	2 00	"	July 1, '46
Hamilton, James	4 00	"	Jan. 1, '47
Hastings, W. B.	2 00	"	Oct. 1, '46
Hooker, John	2 00	"	Nov. 15, '46
Haskell, Ephraim	2 00	"	Nov. 1, '46
Hunter, Nathaniel	2 00	"	Feb. 1, '47
Hanson, V. C.	2 00	"	Jan. 1, '46
Holway, John	2 00	"	Jan. 15, '47
Hammons, David	4 00	"	March 1, '46
Hart, Alfred	2 00	"	March 1, '47
Heald, Cyrus	2 00	"	May 8, '46
Hurd, W. W.	2 00	"	Aug. 15, '46
Haynes, H. P.	1 00	"	Sept. 1, '46
Harriman, Theodore	2 00	"	Sept. 1, '46
Hutchinson, Charles	2 00	"	Aug. 23, '45
Hockey, Joseph	1 00	"	Aug. 1, '46
Howe, Milton	2 00	"	June 1, '46
Haley, R. F.	1 00	"	Sept. 1, '46
Jameson, Samuel	2 00	"	Jan. 1, '47
Jones, B. L.	2 20		In full.
Jones, Joshua	1 00	"	Feb. 15, '46
Jones, Sarah	2 00	"	Feb. 15, '47
Jackins, Margaret	2 00	"	Feb. 1, '47
Jacobs, Ira F.	2 00	"	March 1, '47
King, G. W.	2 00	"	Oct. 21, '46
Knight, Joshua	2 00	"	Aug. 1, '46
Knight, Achsa	2 00	"	Nov. 8, '45
Kimball, Samuel	2 00	"	Feb. 15, '47
Little, Mrs. E.	2 00	"	Jan. 26, '47
Learned, Josiah	2 00	"	Oct. 8, '46
Loring, Samuel	2 00	"	Feb. 1, '46
Lloyd, Sarah	2 00	"	Jan. 1, '47
Leland, Aaron	2 00	"	Feb. 11, '47
Little, W. H.	4 00	"	March 1, '47
Lewis Asa	2 00	"	Feb. 25, '47
Longfellow, Nathan	2 00	"	July 1, '46
Light, Wm.	1 00	"	Aug. 1, '46
McDonald, J. E.	1 00	"	July 1, '46
Martin, Pearl	2 00	"	Feb. 21, '47
Merrill, S. K.	2 00	"	Feb. 10, '47
Marsh, Dwight	2 00	"	March 1, '47
Mountfort, Greenleaf	2 00	"	Feb. 15, '47
Munsell L.	2 00	"	Feb. 25, '47
Merrill, B. G.	2 00	"	Feb. 15, '47
Moore Asahel	75		on account.
Martin, Eli Jr.	2 00	"	March 1, '47
Masury, Joseph	2 00	"	March 1, '46
Nickerson, Lewis	2 00	"	Sept. 1, '46
Nason, Ziba	2 00	"	Jan. 1, '46
Noyes, Stephen	2 00	"	Feb. 1, '47
Neal, Wm.	1 00	"	Aug. 15, '46
Noyes, L. S.	2 00	"	Sept. 1, '46
Osgood, Moses R.	2 00	"	March 1, '46
Phelps, Jonas	2 00	"	July 1, '46
Plummer, Otis S.	1 00	"	Aug. 15, '46
Pilkington, James	2 00	"	Dec. 1, '46
Potter, Stephen	1 00	"	July 1, '46
Peck, S. L.	5 00	"	July 7, '46
Pease, I. D.	2 00	"	Feb. 15, '47
Peckham, T. G.	2 00	"	Feb. 10, '46
Payne, Lydia	2 00	"	Feb. 15, '47
Perry, J. H.	1 00	"	Nov. 15, '46
Patchen, Samuel	2 00	"	Oct. 1, '46
Phelps Jabez	2 00	"	Sept. 10, '46
Parsons, Oliver	2 00	"	Jan. 1, '46
Parsons, R. G.	1 00	"	March 1, '47
Pishen, Reuben	4 00	"	Jan. 1, '46
Pottle, S. R.	2 00	"	March 1, '46
Pettengill, L. B.	1 00	"	Oct. 22, '47
Petrie, Wm.	2 00	"	Oct. 23, '46
Perkins, John	2 00	"	Sept. 21, '46
Pollard & Richardson,	2 00	"	March 1, '47
Rundlette, S. H.	2 00	"	April 1, '46
Risley, J. E.	23 00		on account.
Ratcliffe, Robert	2 00	"	Oct. 1, '45
Ransom, John	1 00	"	Feb. 1, '46
Richardson, Nathan	1 00	"	Aug. 1, '46
Raymore, Edward	2 00	"	Aug. 13, '46
Snow, A.	1 00	"	July 28, '46
Snow, Daniel	2 00	"	Feb. 15, '46
Spencer, J. M.	2 00	"	Dec. 1, '46
Smith, Nancy	2 00	"	Feb. 1, '47
Small, Isaac 2d	2 00	"	May 1, '46
Snow, Josiah	2 00	"	Nov. 23, '46
Stevens, Amos	2 00	"	Feb. 15, '47
Sheldon, Simeon	2 00	"	Jan. 1, '46
Stone, Seth	2 00	"	Mar. 12, '45
Swetland, Lydia	2 00	"	Feb. 15, '47
Sinclair, A.	1 00	"	Aug. 15, '46
Shorey, W. B.	1 00	"	Sept. 1, '46
Stilson, Dorothy	1 25		In full.
Skillings, Edward	2 00	"	Jan. 1, '46
Stover, Rufus	2 00	"	Jan. 1, '46
Snow, H. H.	2 00	"	Oct. 1, '45
Smith, Joseph	2 00	"	Feb. 17, '46
Stedman, Isaac	2 00	"	July 1, '46
Sherman, Printess	1 00	"	July 1, '46
Tobey, I. N.	2 00	"	March 1, '47
Terry, Omri	2 00	"	Feb. 15, '47
Tilton, Samuel	2 00	"	Jan. 1, '47
Thayer, Wm.	2 00	"	Feb. 1, '47
Tenney, J. L.	21		In full.
Thurston, Joseph	1 00	"	Aug. 15, '46
Towle, J. M.	2 00	"	May 1, '46
Tainter, Asa	2 00	"	Feb. 10, '46
Tracy, S. B.	2 00	"	March 1, '47
Thompson, John	1 00	"	July 1, '46
Taylor, Joshua	1 00	"	Jan. 1, '47
Willis, Jonathan	2 00	"	Dec. 15, '46
Walker, William	1 00	pays to	July 1, '46
Willard, Paul	2 00	"	Feb. 1, '47
Wilder, G. W.	2 00	"	July 1, '46
Wasgatt, Asa	21		In full.
Wells, Wm.	2 00	"	Feb. 18, '47
Warden, John	2 00	"	Jan. 1 '46
Walker, Sarah	2 00	"	Feb. 1, '47
Watson, R. S.	2 00	"	Jan. 1, '46
Weston, Ephraim	2 00	"	May 1, '46
Woodsome, Abraham	1 00	"	July 1, '46
Wood, Nathan	2 00	"	Feb. 17, '47
Worthley, Jesse	1 00		In full.
Worthley, B. L.	1 00		In full.
Worth, Charles	1 58	"	Jan. 1, '46
Young, David	2 00	"	Feb. 1, '47

MARRIED.

In this city, on the 6th inst., by Rev. M. Raymond, Mr. George K. M. Goodwin and Miss Sarah C. Congden, both of Boston.

In this city, in the North Bennet Street Church, March 5, by Rev. Mr. Bridge, Mr. Ammiel Colman and Miss Sarah A. Curtain, both of Boston.

In Lowell, March 2, by Rev. J. T. Adams, Mr. Benjamin Tibbetts and Mrs. Sarah Bean, both of Lowell.

In Newmarket, N. H., Feb. 5, by Rev. L. D. Barrows, Mr. Sylvester F. Doe and Miss Martha J. Safford, both of Newmarket. On the 24th, by the same, Mr. Newell A. Ranlett and Miss Harriet N. Smith, both of Newmarket.

In Dresden, Me., Jan. 8, by Rev. Joseph Milliken, Jr., Mr. Rufus Houdlett and Miss Lucy Cate, both of Dresden. Jan. 20, by the same, Mr. William H. Foster and Miss Rebecca P. Stilphin, both of Dresden. Feb. 5, by the same, Mr. Ebenezer Hatch, Jr., and Miss Margaret F. Patterson, both of Dresden.

In Warehouse Point, Feb. 15, by Rev. F. W. Bill, Mr. Warren Wolcott and Miss Hannah Adelia Billings, both of East Winsor, Conn.

DIED.

In Greenfield, Mass., Feb. 28, Rev. James Mudge, pastor of the Methodist Episcopal Church and Society, aged 35 years. Mr. Mudge has been stationed here for nearly two years, and during that period he has endeared himself to all who have had the pleasure of his acquaintance. As a minister and a Christian, he was faithful in his endeavors to win souls to the cause of his divine Master. His last sickness was a long and distressing one; but he bore it with Christian meekness and submission, frequently expressing, to those in attendance upon him, his entire submission to the will of God, whether it was to recover or die. Funeral services were performed at the Brick Church, on Sunday afternoon. A sermon was preached on the occasion by Rev. Mr. Langstroth, from Numbers 23:10. The house was filled to overflowing.

Advertisements.

Copartnership Notice.

N. K. SKINNER would respectfully give notice to his friends and patrons, that he has associated with him, in his business, his son, SAMUEL N. SKINNER, and will continue the business under the firm of N. K. & S. N. SKINNER, at the same place he has occupied for the two years past, chamber 37, Washington Street, and would earnestly request all who are indebted to him to make immediate payment, as it becomes very desirable to settle his former concerns.

Mar11 1is&2os

N. K. & S. N. Skinner

WOULD invite the attention of the public to a Choice Selection of Cloths, Cassimeres, Doeskins and Vestings, which they are constantly replenishing from the new importations, and feel full confidence in giving assurance that their Stock will not be surpassed by any in the city, in goodness of quality and in extent and variety of style; and to those about to replenish their wardrobe would say, Call and see, and you will surely be gratified to find a place where you can get garments made in a style to suit your fancy, and in a manner of workmanship not surpassed by any establishment in this or any other country, and at such prices as will prove to be cheaper and, and more satisfactory in the end, than articles got up to appear cheap, but finally prove more expensive than a good article. All garments warranted to fit, and no person is expected to keep a garment with which he is not pleased. Remember

☞ *No. 37 Washington Street, (Up Stairs.)* ☜

Mar11 2is2os

The American Pulpit.

THE *second* volume of this periodical will be printed and published by Mr. S. Chism of Worcester, Mass., who is an excellent printer, and has had much experience in his profession. Mr. Chism has assumed the entire pecuniary responsibility of this work, and he intends to send out the second volume in an improved style. It is at the request of a large number of subscribers that the work will be continued, and the Editor and Publisher flatter themselves that they shall be able to make the next volume more valuable and interesting than the present. The subscribers who have not paid for the first volume are solicited to forward their subscription to Rev. R. S. Rust, Northfield, N. H. All communications relating to the editorial department should be directed to Rev. R. S. Rust, Northfield, N. H., and all touching the publishing department to Mr. S. Chism of Worcester, Mass. Mar11–3t

The Musical Gazette,

DEVOTED to the interests of Church Music, Musical Education and the Sciences generally. Terms—$1 per annum: six copies for $5. A specimen will be sent to any one desiring it. Address A. N. Johnson, Editor and Proprietor, Boston. Mh 4–6t

HOLMAN & Co.

GENTLEMEN'S FURNISHING STORE AND SUSPENDER MANUFACTORY,

No. 70, Cornhill, Boston.

Hats, Caps, Shirts, Carpet Bags,
Gloves, Drawers, Satchels, &c.

☞ Suspenders made to order and repaired. ☜

N. B.—*J. B. Holman, Proprietor of "Holman's Nature's Grand Restorative."* Feb28

Shrewsbury Academy.

THE Spring Term of this Institution will commence on Tuesday, the 3d day of March, 1846.

Tuition,—Common English branches, $3 00
Languages, Natural Sciences with experiments, weekly, $4 00
Instruction in Painting, and Music on the Piano Forte, on reasonable terms.
Board from $1 50 to $1 75.

This Institution will be furnished, the present season, with an extensive and valuable apparatus, sufficient for performing all the most difficult experiments in the Natural Sciences. The practice of students boarding themselves separately, or in clubs, can be extensively adopted in this Institution. Such a course is found, by experience, to be highly commendable, and will be encouraged.

The Academy is located about 40 miles from Boston, 5 miles from Worcester, and about 6 miles from Westboro' depot of Worcester and Boston Railroad. Conveyance to and from the depot daily. Particular attention will be given in opening the way for those students who are somewhat interrupted by pecuniary embarrassments. Work, in the manufacturing of shoes, can be had for any who are acquainted with that business.

The subscriber takes pleasure in acknowledging his obligations to his friends, for their very liberal patronage thus far in this new Institution, and hopes, by faithfulness in the responsible trust, to secure it. Gardner Rice.

Shrewsbury, Feb. F18–5t

HILL & BRODHEAD, BOOKSELLERS, PUBLISHERS AND STATIONERS,

NOS. 17 AND 19 CORNHILL, BOSTON.

HILL & BRODHEAD keep constantly on hand, and for sale, at lowest prices, a large assortment of Law, Theological, Medical, School and Miscellaneous Books. Also a large variety of Stationery, including Letter, Cap, Pot, Bill, Note and Fancy Papers; Bristol and London Board; Drawing and Tracing Papers; Plain, Fancy and Embossed Visiting Cards; Drawing and Writing Pencils; Paints; Camel's Hair Pencils; Indelible Ink; Steel Pens and Penholders, of every variety; Wafers; Sealing Wax; Inkstands and Ink Slates; Blank, Account, Check and Memorandum Books; Portfolios, &c., &c. tf Oct. 22.

United States Clothes Warehouse.

WHOLESALE AND RETAIL, 44 Ann Street, Boston. JOSEPH & WETHERBEE have constantly on hand a good assortment of *Clothing*, of all kinds, which they will sell at the lowest prices, wholesale or retail. Strangers visiting the city are invited to call, as they may always depend upon getting their clothing at fair prices. All kinds of garments cut and made at the shortest notice.

R. C. JOSEPH. N. WETHERBEE.
April 23. tf

BRABROOK & PRUDEN, FURNITURE AND FEATHER WAREHOUSE,

NO. 43 Blackstone, North side, up stairs, between Hanover and Ann streets, Boston; where may be found a good assortment of Furniture and Feathers, at extremely low prices, such as Carpets, Bureaus, Chairs, Tables, Sofas, Wash-Stands, Toilets, Looking-Glasses, Bedsteads, Cradles, Sinks, Secretaries, &c.: Feathers by the bag, Beds, Mattresses, &c.

Persons in want will do well to call before purchasing elsewhere, as every article will be sold at the lowest rates; and we shall endeavor, by strict attention to the business, to merit the patronage of the public.

Persons who have not the ready cash, can be accommodated by paying a small advance on delivery of the goods, the remaining payment or payments will be made to suit purchasers.

N B. Boarding-Houses furnished at short notice. Beds and Bedsteads to let. tf June 18

United States Furnishing Depot

REMOVED TO

97 WASHINGTON ST., BOSTON.

T. R. HAWLEY & CO., *Tailors and Outfitters*, invite attention to their rich stock of Broadcloths, Cassimeres, Vestings, Tailors' Trimmings, Shirts, Bosoms, Collars, Brushes, Hosiery, Gloves, Under Garments, Suspenders, Umbrellas, Scarfs, Handkerchiefs, &c., Wholesale and Retail.

Please give us an early call. T. R. HAWLEY,
Nov. 26 3m J. W. PATTERSON.

BIOGRAPHICAL.

SARAH, wife of Joseph W. Tuttle, died of consumption, Dec. 27, in the full triumphs of faith. Her character as a Christian was unspotted; as a wife tender, affectionate and devoted; as a mother kind and solicitous. Her home was the home of the weary preacher. She ever delighted to administer to their wants and necessities. Some of her last words were, that if she were to live her life over again, she would give more for the support of the Gospel. In her protracted sickness she was calm, patient and resigned. Not a murmur escaped her lips. As the hour of her departure drew near, she expressed not only a willingness, but a desire, to depart and be with Christ. Glory to God for the triumphs of faith! She has left behind her a kind husband, three lovely little daughters, an affectionate mother and two sisters to mourn her loss. But they mourn not as those who have no hope. If faithful, they will greet each other again on the other side of Jordan.

—

Another veteran of the cross has fallen. JOHN CLARKE, aged 78 years, has fallen, too, from the deck of the old ship of Zion. Five years has he been on board, sweetly sailing towards the haven of eternal rest. He entered the port Feb. 2d, under full sail, with the flag of faith hoisted, borne on by a sweet gale of atoning merit and redeeming love, shouting victory over death, hell and the grave.

—

Zion's watchmen are falling. God seems to be removing his jewels, one after another, from earth, and placing them in his crown of glory. BR. JOSEPH MOULTON, who departed Feb. 21st, without scarcely a moment's warning, has been an acceptable member of the Methodist Episcopal Church for more than 46 years. He fell, while dressing himself, into the cold arms of death. Be ye also ready, for in such an hour as ye think not the Son of Man cometh.

Saxonville, Mass., Feb. 26.

MR. JOSEPH RAY, died in this town Jan. 28, aged 67 years. He was converted in the great revival here in 1820–21. He was never a member in full communion in our church, although he usually attended worship with us. He was remarkable for his kindness, probity and punctuality. During his pining sickness he was deprived, either partially or wholly, of his reason, so that we could not gain, from his own lips, those clear evidences of confidence in God with which we are sometimes favored from departing saints. Yet some of his expressions, in his more lucid intervals, were such as, in connection with his unblemished life, to show that death to him is an unspeakable and everlasting gain. Our departed brother was the father of the Rev. Charles B. Ray, some time an editor, and, for several years past, a minister of the Gospel in the city of New York. His funeral services were attended at his late residence, on Sabbath afternoon of Feb. 1. Peace to his slumbering dust.

Falmouth, Mass., Feb. 21. H. VINCENT.

MRS. ELIZA HAINES, wife of Rev. Benjamin Haines, died in Sandwich, Mass., Feb. 4, in the 41st year of her age. She was converted in the year 1829, under the ministry of Rev. Samuel Heath, and joined the Methodist Episcopal Church, of which she remained a worthy member. She was faithful to her Savior. His name, his word and his worship were treasured up in her heart's holiest affections. The peculiar patience, during a lingering sickness of 14 months, evinced the excellence of her hope. She endured great suffering and privation with cheerfulness. During her illness she often expressed herself as standing upon Mount Pisgah, and looking over upon the glories of the heavenly land. To her husband she said, "Weep not for me—I soon shall be better off—my evidence is as clear as the sun!" To her children she said, "The Lord reward you for your kindness to me; be kind and affectionate to each other; love and serve the Lord Jesus Christ, and be sure to meet me in heaven." To her class leader she said, "Heaven is in my view—glory to God—we soon shall get home." Thus lived and died our much beloved Sister Haines. She rests from her labors. The Lord prepare her numerous family to meet their mother before the throne. THOMAS ELY.

MARY H., wife of Foster Willis, died in Whitingham, Vt., Feb. 15, aged 38 years. Sister Willis was converted to God about twelve years since, and united with the Methodist Episcopal Church, of which she continued a worthy member till removed to the church above. She was a consistent and faithful Christian. Her confidence in the Savior, during her sickness, was firm and unshaken, and, after about four weeks of suffering, she sweetly fell asleep in Jesus.

Wilmington, Vt., Feb. 23. L. HILL.

MRS. ELIZABETH P. NORTON, wife of Captain Jona. Norton, died in this town Feb. 13, aged 37 years. Sister Norton was for fifteen years a consistent and beloved member of the Methodist Episcopal Church. None knew her but to admire her for those amiable qualities she so uniformly exhibited in the relations of wife, mother, sister, daughter and friend. Much might be said in her praise, but no eulogy is needed where she was known, nor would it be appreciated where she was not. She died as she lived, calm and peaceful, with her last whispers commending her spirit to God. WM. A. CLAPP.

East Otis, Feb. 18.

ADAMS F., son of James and Polly Corben, died in Sturbridge, Feb. 20, aged 22 years. Br. Corben sought and found the Savior in the autumn of 1841, since which time his humble, devoted and upright life has borne ample testimony to the sincerity of his profession, and his peaceful and happy death affords the best of evidence of his acceptance with God through Christ Jesus. Though his illness was protracted and painful, he endured it all with Christian fortitude and patience; and when at length the messenger came to his release, after taking an affectionate leave of his weeping friends, and earnestly inviting them to meet him in heaven, he exclaimed, "How heavenly is this place; weep not for me;" and took his departure from these suffering scenes, to rest for ever in the bosom of his God and Savior. "The righteous hath hope in his death."

Southbridge, Feb. 23. L. R. THAYER.

☞ The Christian Advocate and Journal would confer a favor by copying the above.

BR. CHARLES FULLER died at his residence in Fairfield, Me., of consumption, aged 30 years. Some eight years since he was brought to the knowledge of the truth as it is in Jesus, through the instrumentality of Rev. Ezra Withee, then of the Maine Conference. From the time of his conversion to the day of his death, he demonstrated, both to the church and world, that his was the religion of Jesus. From the beginning he went on to perfection. He experienced and professed the blessing of holiness, and, as a matter of course, he was ready both to sicken and die, and, in holy triumph, has gone home to heaven. In this death the lone widow and orphan sister mourn deeply, but they mourn as Christians, and rejoice in hope of meeting again.

JAMES THWING.

TEMPERANCE.

APPEAL
TO THE DRUNKARD MAKER.

"Wo unto him that putteth the cup to his neighbor's mouth."
Scripture.

O! stay thy hand—present no more
Thy friend that tempting bowl;
Nor dare, for mammon's sordid ore,
Despoil a deathless soul!

Though misery's wail ne'er wrung a sigh
From thy relentless heart;
Though moved not by the orphan's cry
To spurn the accursed "art;"

Yet list the mandate from on high,
That bids thee not degrade
"The noblest work" of Deity
By thy unhallowed "trade."

Go lurk with midnight hordes about—
Procure thy bread by stealth;
Go pillage, burn and rob throughout
The land for paltry wealth!

Go seek thy "friend" with winning grace,
Perfidiously to slay;
Thou wilt not thus the *hearts* debase
Of those thou doom'st thy prey!

Yet soon will incensed justice rise
At conduct so malign,
And straight those crying crimes chastise
With penalties condign.

Thus Heaven's dire woes, now gath'ring dense,
Soon o'er thy head will break,
Who durst that moral bane dispense
For filthy lucre's sake!

O then renounce that traffic fell—
Withhold the baleful draught,
Since crowds, enchanted by its spell,
Already death have quaffed.

Boston, Feb. 14. A. A.

MINISTERIAL.

For the Herald and Journal.

PASTORAL VISITING.

One of the chief instrumentalities which our blessed Savior adopted to make disciples, and secure the further confidence of those already made, was *to visit them at their homes.* Yes, he who commanded the resources of infinite wisdom, and knew the efficiency of all human instrumentalities, making a selection from among them with reference to their adaptation to the wants of man and their influence on the world, by his own example, exalted pastoral visiting to distinguished prominence in the very morning of the Christian age. Visiting from house to house characterized—nay, *constituted*, much of the ministry of our divine Savior.

At what precise distance from his death and ascension his disciples first ventured to imitate his example, is not clear from the pages of Gospel history. So long as he was with them bodily, they were restrained both by the nature of their work and the direct prohibition of their Master. While the apostles and disciples were flying like heralds through the provinces which the Gospel had marked as the fields of its earliest conquests, they could not tarry long with their first converts without seriously impeding those conquests. Here we discover a reason for the command given by Christ to the seventy, with reference to the hospitable house which first received them: "In the same house remain—go not from house to house." This, like the kindred commands with which it stands connected, was an occasional prohibition, demanded by temporary exigences, and in force so long as those peculiar exigencies continued. So far from regarding it as a prohibition of pastoral visiting, we should regard it as a mere temporary restraint, imposed upon the ancient disciples to prevent them visiting when they should be preaching—tarrying when they should be travelling: a prohibition which was binding upon them until the circumstances of the Christian church would permit a stricter compliance with the laws of their social nature, and a closer imitation of their divine exemplar. During the continuance of this restraint upon pastoral visitation, the example of Jesus was embalmed in the recollection of Christians; and when that restraint, together with the circumstances that occasioned it, had passed away, we find the early pastors busy in this blessed department of pastoral labor; and we hear the prince of evangelical pastors appealing to the people of his charge, "Ye know how I have showed you and have taught you publicly, *and from house to house.*"

The obligation of Christian pastors to visit their people at their homes does not arise from any specific injunction of Scripture, but rather flows from those comprehensive commandments which, in the light of the illustrious examples already cited, every where enjoin ministerial diligence and fidelity. The command of Christ to Peter, "Feed my sheep—feed my lambs;" the charge of Paul to the elders of Ephesus, "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his blood;" and his subsequent charge to Timothy, "Preach the Word; be instant in season and out of season; reprove, rebuke, exhort, with all long suffering and doctrine;" all point to frequent pastoral intercourse as the surest pledge of pastoral efficiency. But were Scripture silent on this subject, or as destitute of general as of specific commandments, the expediency, not to say the *obligation*, of pastoral visitation would flow out of the pastoral relation.

Neither from the Gospel annals, nor from the earliest Christian historians, do we gather that pastoral visits were paid by primitive pastors merely for the *social gratification* which they afforded. No. A higher object, even *the salvation of their people*, was proposed as the great end of pastoral attainment. And this high object, originally proposed to the Christian ministry, has never been withdrawn. The same spiritual obligations now rest upon the Christian pastor as rested on the men who walked the hills and valleys of Palestine, and other dependencies of the Roman Empire in the first century of the Christian age; an obligation higher than ever rested on the "first-born sons of light," or shall ever rest on cherubim and seraphim while they bend before the throne; an obligation, whose sanctity, if at all, is only surpassed by its sublimity.

The immortality of our common nature is the material upon which the pastor works, and his influences are as undying as the deathless spirits upon which they are exerted. As he goes in and out before his people, he should reflect that he is treading on chords which will vibrate along the whole duration of his being; and, while sitting in solemn converse with his flock, he should feel that he is before the *telegraph of eternity, whose electric courses are constantly reporting at the throne of God.* The holiness of his vocation clothes the words of the pastor with an influence which does not belong to the words of ordinary men. That this influence may be rightly directed, the Christian pastor should bear to his work the firmest conviction of its character and object. Whatever other duties may belong to him in his other relations, he should feel that, as a pastor, he has but one work to do—the work above all others—*the salvation of souls.* This should ever be before him, not as a vague and indeterminate object of desire, but as the distinct and definite object proposed for attainment in every pastoral visit. And, in addition to these convictions, let his soul be impressed with whatever ideas its capacity can contain, of the *value* of the souls he seeks to save. And that it may be thus impressed, let him consider their mighty ransom; let him dwell occasionally with his Savior in the shades of Gethsemane, and awhile amid the death groans of Calvary; for, unless the Christian pastor catch the inspiration of the garden and the cross, he cannot feel the value of the souls for whom Jesus died in sacrifice, and for whom he is called to die in labor. Gethsemane and Calvary! these are the high avenues to the sinner's heart!

However humiliating the views which the Christian pastor takes of himself in private, whenever he goes abroad among his people, bearing within him a constant consciousness of what constitutes his sacred character, he should feel his independence of man, and his alone dependence upon God. As he is, in no true sense, amenable to man for the discharge of his holy obligations, so, in no proper sense, is he dependent upon him; but as he is now, and will be hereafter, answerable to his Maker for the fidelity which characterizes his pastoral office, so he should always recline dependent and recumbent upon his gracious power and protection. The largest freedom of speaking and acting, consistent with the limits which Revelation imposes, should characterize the intercourse of the pastor with his people, and, in declaring "all the counsel of God," the same fearlessness should mark his pastoral as his pulpit labors.

Whenever the Christian pastor goes forth to his labor, he should proceed upon the supposition that he is every where recognized in his true pastoral character, and in that character is expected to be confident in proclaiming the great truths of his mission. In his pastoral interviews he is expected to evince something of that "authority" which springs, in the human mind, from the clearest sense of right and the firmest conviction of duty; which constituted the prominent distinction, during his earthly mission, between the certain and sublime teachings of Jesus, and the subtleties and sophisms of the "scribes." In conversation, the Christian pastor is not to pause and reason upon every doctrine of Scripture, as though it were unfit for human acceptation until sublimated in the alembic of demonstration; but, resorting to Scripture as his storehouse, he is to bring forth the riches of its treasure to the people under the broad authoritative warrant, "thus saith the Lord." Much is lost in appeal and exhortation, by admitting questions, as problematical, which have been settled by the most declared expressions of Scripture, and sealed and attested by the experience of Christians in all ages. An "authority," of the nature of which we speak, is expected in the Christian pastor, and is the surest commendation of his sincerity, and a certain passport to the confidence of his hearer. Religion is his business—his life—and he is expected to introduce it, and dwell upon it, and recur to it without permit or apology.

* * * * * * * *

In his character as a family counsellor, the faithful pastor should be a family confident. Enough are already found, in every community, to bear news from family to family, without the pastors ever assuming that office. Difficulties may arise from reporting even the spiritual cases of individuals too freely, especially when those individuals are backslidden or unconverted. In view of these difficulties, we see no reason why the Christian pastor should not hold family confidence as sacred as the legal counsellor or family physician. J. T. P.

SLAVERY.

For the Herald and Journal.

UNION WITH THE SOUTH.
No. IV.

We can on no account consent to the formation of an ecclesiastical union with the Church South,

III. *Because of the gross and crying immoralities for which it has rendered itself responsible before God and the Christian world.* If we could prove that the Church South cherished a single immorality in its bosom, or formally gave its sanction to a single immoral practice out of its bosom, this would impose an insuperable barrier in the way of any evangelical church forming an ecclesiastical union with it. When an individual is habitually guilty of an immoral practice, or publicly sanctions an immoral practice in the community, every evangelical church in the land would deem this a good and sufficient reason for withdrawing fellowship from that individual; and if such an individual should present himself as a candidate to be received into fellowship with any of our churches at the North, evangelical or otherwise, whatever his pretensions or claims might be in other respects, if he was publicly known to be guilty of an immorality, he would of course be promptly rejected. Now all those reasons which would lead us to reject from our fellowship an individual of such a character, would lead us to reject from our fellowship a church of such a character; and they would be as much stronger for the rejection of the church compared with the individual, as the reception of such a church would be more disastrous to religion and morals than the reception of such an individual. But is the Church South guilty of immorality? Does she habitually cherish any immoral practice in her bosom, or formally sanction any immoral practice in the community around her? We think she does both the one and the other. At the head of this article we have presented as a reason against the formation of an ecclesiastical union with her, that she is responsible for the most gross and crying immoralities. But can this high charge be fairly sustained against her? We think it can. As lamentable as it may seem, we think that she both cherishes the most crying immoralities in her bosom, and formally sanctions them in the community around her. We proceed to specify. But before we do this, we will remark, that we shall hold the Church South responsible not only for what she allows her ministers and members to practice, but inasmuch as it is obviously a leading object of her organization to sustain the system of slavery, and as she has pronounced, through the medium of her approved representatives, that the system of slavery, as it exists at the South, is not a moral evil, we shall hold her responsible for all the immoralities which are legitimately worked out by the regular operation of the system which she so formally and emphatically sanctions.

1. We have before proved, that in the view of the great body of the Northern church and community, the Church South is responsible for the prince of all immoralities—the crime of man-stealing—in so extensively cherishing slaveholding in her bosom, and in the public, specific sanction which she gives to the entire system of slavery as it exists at the South.

2. *She is responsible for the abominations of the internal slave trade, which is a part of the system she formally sanctions.* This trade between America and the coast of Africa being pronounced piracy by the law of nations,—an immorality punishable with death,—we cannot perceive how it can be regarded as any less criminal on this Christian soil, amid our churches, in the light of the nineteenth century and in the blaze of Gospel day, unless indeed it be supposed that its deep stained enormity is blenched out by Christian baptism, or sanctified away by the purging influence of its reputable religious associations, particularly its association with Southern episcopacy!

3. She is responsible for the extensive desecration of the holy Sabbath, which always and every where obtains, by a kind of natural necessity, in a state of slavery. The system works this out among its legitimate results. A very large proportion of the slaves are compelled to toil all the week for their masters, and have no other time to provide many things which are absolutely necessary in their families but by working on the Sabbath. So that the slave's patch or garden is usually cultivated on the Sabbath. Large numbers of others, having no other opportunity for relaxation and recreation, spend the holy Sabbath in visiting, recreation and carousing. Living isolated, as slaveholders do, and not feeling the religious restraint imposed by the immediate proximity of a Sabbath-loving, meeting-going population, they are very apt to think, on slight occasions, that it is necessary for their slaves to work on the Sabbath; and when this is the case, all hands are forced into the field, irrespective of conscientious scruples or any thing else, so that the law of the Sabbath and the religion of the slave are compelled to yield to the will of the slaveholder.

4. She is responsible for the groans and tears, and wretchedness, and untimely deaths which are occasioned by the violent sundering of the ties by which those are united, whom God hath joined together in the matrimonial relation and in the relation of parents and children. What scenes of wretchedness and murderous violence, what crying desecrations of the law of the Sabbath and contemptuous breaches of the fifth and sixth commandments, constantly occur in the regular operation of the internal slave trade, which, as we have seen, is a part of the system sanctioned by the Church South.

5. She is responsible for the legion of immoralities arising from the repeal of God's law relative to marriage, and the universal prevalence of a promiscuous criminal intercourse among the sexes. If these things are done in the comparatively green tree of the church, without remorse, as we have seen they are, what must be done in the dry tree of slaveholding society in general? Why, every imaginable kind of the most degrading and corrupting licentiousness. And that this promiscuous criminal intercourse obtains between the whites and blacks as well as between the sexes among the blacks, is publicly and unequivocally attested in the face of the sun, by all the various shades of complexion seen among the slaves from the pure sooty African to the pale faced Caucasian.

6. She is responsible for the thousands of murders which are effected annually by the hand of violence in the natural and regular operation of the system which she sanctions. Large numbers of slaves are annually worked to death, particularly in the rice swamps of the South; others, under various pretexts, are whipped to death; while others, in their attempts to escape from the great prison house of souls, are frequently either shot in cold blood or run down and devoured by ferocious dogs. We might present here a series of horrible and terrific facts, illustrative of these statements; but we forbear to shock and torture the sensibilities of the reader by these bloody details.

7. If it is an immorality to break any one of the commandments of the decalogue, it must be an immorality of superlative enormity to break every commandment of the decalogue and uproot all the principles of Christian morality at a stroke, as we have seen the system of slavery does, which the Church South is organized to sustain and so formally sanctions.

In conclusion, we inquire,

1. If the law of nations justly punishes with death all persons who are found engaged in stealing human beings on the coast of Africa, and all who are found engaged in the slave trade between that coast and this country, though it be only in a single instance, in what light ought we to view that church which has rendered herself responsible for both of these crimes, committed in the midst of peculiar aggravations on this Christian soil, in thousands of instances, either by her members or ministers, or by others in the regular operation of the system which she sanctions?

2. If we promptly reject from our fellowship that individual who desecrates the holy Sabbath in a single instance, and turn him out of the church as unworthy of the Christian name, unless he repents, in what light must we regard a professed Christian church which does not merely do this in a single instance, but in thousands of instances, and does it, too, habitually and systematically from year to year over a vast extent of country, either in the persons of those under her immediate control, or those whom she countenances.

3. If an individual among us, known to have wantonly and violently surrendered for gain the sacred ties of the matrimonial relation, and the relation of parents and children, and sold the parties into different and distant fields of cruel and hopeless bondage, would be justly rejected with ineffable scorn from a participation in the ordinary charities of civil society among us, to say nothing of religious society, and be devoted to universal execration as a monster of inhumanity, until he brought forth the fruits of earnest and sincere repentance, in what light must we view that church which gives a standing sanction to this despicable and inhuman barbarism, practised systematically over a vast country?

4. With what feelings do we contemplate the character of that monster in human shape, who, on every convenient occasion, invades the sanctuary of the domestic circle, and either seduces or forcibly violates our wives and daughters? If he chanced to escape the visitings of a summary vengeance, he could not long escape the astringent retributions of law. In what light, then, must we regard that church which sanctions a system that works out these atrocious practices, constantly, in thousands of instances, on an extensive scale of abominable pollution?

5. If we justly hang the man between the heavens and the earth till he is dead who wantonly takes the life of his fellow, in a single instance, in what light must we view that church which sanctions a system that murders human beings by wholesale in a thousand forms of violence and barbarity.

6. If, therefore, as surprising as our conclusion may seem, the crimes of man stealing, slave trading, Sabbath breaking, violating and breaking up the relation of husband and wife, parents and children, seduction, adultery and murder, and all these committed in hundreds of instances under circumstances of peculiar and most extraordinary aggravation, and all of them, in one black catalogue, concentrated in the character of a single individual, and then that individual should, as he would be naturally likely to, entertain such opinions and pursue such a line of practice in other respects, of such decided infidel tendency, as to be directly antagonistical to every commandment of the decalogue, and calculated to uproot the whole system of practical Christianity, we should, in this living, inhuman, incarnate demon, have but an imperfect portraiture of the character of the Church South, so far as its character is represented by its responsibility for crime. This is a startling conclusion; but do not misunderstand us. We do not make out this high indictment against the Church South on the ground that she directly commits all these crimes in the persons of her members and ministers, though many of them she unquestionably does thus commit, but mainly on the ground that she is responsible for them, because of the *countenance, support* and *sanction* she gives to that system of iniquity which legitimately works out all these abominations. There is, however, very little difference, in respect to amount of criminality, in the decisions of law or morals, whether an individual, or an associated number of individuals, commit a crime or crimes personally, or voluntarily aid and abet the commission of such crime or crimes in others. In either case, therefore, and in both cases, we are compelled to fasten upon the Church South a terrible responsibility. Can New England, therefore, ever consent to be bound on to this immense body of death by the proposed ecclesiastical union? Never!—no, never! Can the Methodist Episcopal Church ever consent to it? We think not. Indeed, we are persuaded that when the moral position of the Church South in respect to slavery is fully understood and appreciated by the Christian world, there is not a church of Jesus Christ in Christendom that will commune with her. What folly and madness, therefore, must it be for the Methodist Episcopal Church to enter into such an entangling alliance with her as would be involved in the proposed ecclesiastical union! O. P. Q.

Maine, Feb. 19.

MISSIONARY.

For the Herald and Journal.

THE MISSIONARY CAUSE.
(Concluded.)

3. Spread the Missionary Advocate "like the leaves in autumn." This precious little paper is just the thing we need. Concentrating our missionary intelligence into one point, it should go forth through the length and breadth of the land, advocating the missionary cause in all our Sabbath schools, in all our "missionary concerts," and at the stove-side of every family over whom we have influence. To do this more successfully, it should be enlarged and often enriched with music. Mighty must be the influence of so able and eloquent an agent, making such thorough work in all our borders. Brethren, it is in our power thus to spread this paper. To save expense, where stations are small and near, a number might join in taking it, and have it come in the same package with the Sabbath School Advocate or Sabbath School Messenger, which, I suppose, are to be merged to some central place, from which it can be had without expense. With a little management, we may have the Advocate at 9d. a year, including postage. When we visit our people to show them the paper, ask them to take it and put the 9d. into our pockets. This may be done almost without exception. We should also bring the Advocate before our Sabbath Schools, and invite the school to take it. By the use of these means combined, there is scarcely a station in which we could not obtain twenty-five subscribers, and in many places we might have hundreds. To try in this business is to succeed, and if we will do what we can the coming year, we may have a most efficient agent pleading this Heaven-blest cause with more than one hundred thousand tongues. This may be done: but what has been done? With grief I speak it, more than three-fourths of our preachers have done nothing to spread the Advocate. "This speaks volumes," and strongly confirms my fears that we lack in missionary spirit. I trust an enlarged number of the Advocate will be sent to all our dear brethren in the ministry next month, and that, as one man, they will come forward and circulate it.

4. By all scriptural and rational means, let us endeavor to bring the people of our charges to calculate to give monthly to the missionary cause. Most can do a little in this way, which, in the end, would make a respectable sum; but if no calculation is made, little or nothing will be done, and as those who do little feel little, little interest is felt in the cause. In statedly giving, the English excel us. Let us set the example of monthly-giving, and get all we can, both old and young, to join us, and though we shall meet difficulties, patience and perseverance will ultimately triumph over every obstacle. And if we have a number of dollars to give, instead of waiting till Conference time, let us give it monthly among our own people, that they may have all the benefit of our example. Let us urge the golden rule argument upon our people, and entreat them to put a little money in "the bank of heaven." When we can once bring them to give statedly and from principle, their own souls will be more prosperous, they will give much more, and, feeling a deeper interest in this cause, will pray much more for the advancement of missions.

5. I would suggest the plan of holding missionary meetings something after the English manner, and doubt not it would be found highly advantageous to this cause.

6. As the New England Conference year is two months less than a year, let us propose to our people to give the two months' subscription towards establishing a mission in China. Many of our stations could do this without inconvenience, and we have no right to a year's pay for ten months labor, especially as some of us, in addition to our allowance, have had a donation visit.

Let us be more missionary in our hearts and closets. Let us keep the missionary cause before the people until, as a church, we take for our motto, "All at it, and always at it."

Worcester District, Feb. 11. A. L. M.

For the Herald and Journal.

GOD THE HEARER OF PRAYER.

We have seen that the Bible sanctions the belief, that God answers prayer. Now how does the fact of his immutability affect the subject?—Let us ascertain what is intended by his immutability. We mean, first, that his essential attributes never change; for should any one of them change, he would cease to be God, inasmuch as the idea of godhead implies perfection, and a change would argue imperfection either previously or subsequently, according to the character of the change.

Again, he is unchangeable as to the administration of his moral government. This is based on right and lasting principles. Conditions are imposed on us, which are to be fulfilled in order to the reception of any blessings in addition to those which are freely given without conditions. God never changes, but meets us with a prompt performance when we fulfil the conditions on our part. It is only by this view that we can avoid the conclusion that he changes with each event of his special providence. But, in this view of the matter, the operations of his providence argue no change in him, but only that of laws established from eternity, making out their legitimate results on the fulfilment of the conditions imposed by their author on the other party. Views similar to these, are expressed by Dr. Chalmers in his Natural Theology, Book 5, Ch. 3. For a confirmation of some of them, see also Watson's Dictionary, article Prayer. This idea is illustrated by the history of Nineveh. When God threatened the destruction of that city, a condition was undoubtedly implied, though none is recorded.—The Ninevites repented; and, according to a fixed principle in his moral government, God averted the threatened punishment. Had he not done so, there would have been a deviation from those principles on which his government is founded, one of which is, to pardon the sinner who repents; and had he punished the Ninevites for those sins of which they had repented, that act would have proved him changeable, and violated his essential attribute of immutability. But this could not be. So in the case of any sinner.—Should God cast off a penitent, this would argue mutation, one course being pursued with one, another course with another. It would be equally inconsistent in him to save an impenitent sinner.

These considerations establish the doctrine of a conditional government, and the immutability of the principles on which it is based. We now return more nearly to the point in question.

Another of those fixed principles is, that men shall receive gifts at his hand, in answer to prayer: and an omission on his part to answer prayer properly offered, would be a change in his administration as palpable, as that previously mentioned. He may, and without doubt, frequently does, *delay* to answer prayer, according to his own wisdom: but he has said, "Call, and I will answer;" and when he ceases to fulfil his promises, he will cease to be holy. But God cannot be otherwise than holy. Then, unless, as James says, we "ask amiss," we may expect to receive answers to our prayers; God's immutability not only being no hindrance, but a reason why we be *must* heard.

One farther objection to our views, demands a slight notice: viz: that the only effect of prayer is, to elevate our own feelings; to prepare our minds for the blessings God will give us, and to excite within us love for those for whom we pray. Not denying that earnest prayer is of benefit in these respects, we do deny that its effects stop here. In addition to all those passages in which we are exhorted to ask, and are assured that asking, we shall receive, we have express declarations by the inspired writers, to the effect, that prayers offered in behalf of each other are of much avail. The reader is simply referred to James 5: 14–18.

We have the cheering assurance, that if we ask, we shall receive. Then, Christian, go to your closet, bow at the family altar, and pray in the social and public prayer room, with fresh faith and hope. Rejoice that God is unchangeable, because by his immutability, he is pledged to answer your prayers. But especially rely on the intercessions of the Savior for you, and if "the effectual, fervent prayer of a righteous man availeth much," how much more the prayer of the Son of God in your behalf. Seek to offer the prayer that is of much avail, so shall you be cheered with abundant answers gladdening the heart, and invigorating the soul with new life.

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